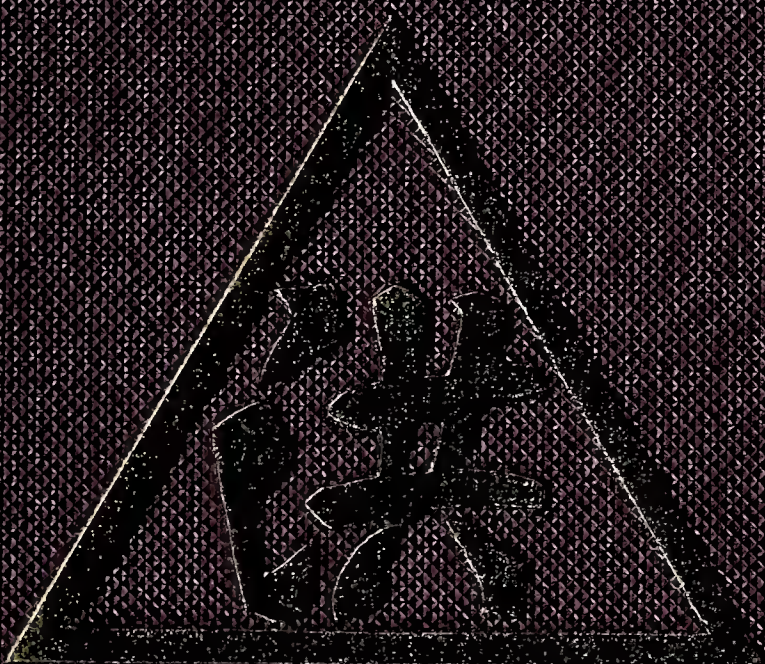


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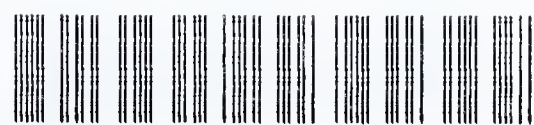
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The Hung Society

Vol. I.

The Hung Society

OR

The Society of Heaven and Earth

BY

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PREFACE.



IKE Freemasonry in the West, the Hung or Triad Society seems justly entitled to claim that it is a lineal descendant of the Ancient Mysteries. Its signs are of primeval antiquity, but it represents the Higher Degrees in Freemasonry rather than the Craft in that the main part of the ritual deals with what is supposed to befall a man after death. It has many striking analogies with ancient Egypt; for example, the Hung Boat is similar to the Solar Barque of Ra, and just as in the Egyptian Book of the Dead we find that the soul of the deceased is symbolically weighed, so too we find a similar procedure in the Hung Ceremonies. For all that we are not entitled to assume that the Chinese Society is an off-shoot of Egypt. It seems much more probable that both it and the Egyptian Mysteries have sprung from a common ancestor and have developed along slightly different lines.

By the time my readers have finished the three volumes on this subject they will be able to judge for themselves, and therefore my purpose here is not to discuss this point, which will be dealt with later, but to mention the source of the information now for the first time set out in full.

Information about the Hung Society has been all too meagre, and confined for the most part to brief notices and short lectures by Missionaries, whose information was scanty and not always reliable. For example, a paper by the late Dr. Milne, Principal of the Anglo-Chinese College, was communicated by the Rev. R. Morrison on Feb. 5th, 1825, and published in the Transactions of the Royal Asiatic Society in Vol. 1, p. 240. Another paper appeared in the same journal Vol. 6, p. 120, in 1840, by Lieut. Newbold and Major General Wilson. There are also a German work by E. H. Rottger and two articles by Dr. Hoffman in Dutch. All of these appeared before 1853.

The most important work on the subject, however, is "The Hung League," by G. Schlegel, which appeared in 1866. Since then two or three other works have appeared which give a few details but which do not claim to be comprehensive. The most important of these are "The Cross and the Dragon," by J. Keeson, "Freemasonry in China," by G. Giles, and "The Triad Society," by W. Stanton.

It should be explained that such a thing as a complete ritual does not exist. The various officers make copies of their own parts; the two most important being those of the Master and the Vanguard. In order, therefore, to reconstruct the whole ritual it is necessary to possess copies of all the

PREFACE.

various parts, and very desirable to have a series of rituals dealing with the same parts. This latter point is particularly important to-day, because, owing to the fact that possession of the ritual is a penal offence in most countries, the rituals themselves are often not complete, being rather in the form of notes containing the portions that the Officer is likely to forget. This is in order to reduce the size of the book and enable it to be carried on the person securely hidden.

The first disadvantage Schlegel suffered from was the lack of a complete set of rituals. Judging from what he has published, it would seem that he secured two or three copies of the Vanguard's ritual and possibly an incomplete Master's ritual. It is quite clear that he had not the latter complete, as he leaves out certain essential portions. Secondly, neither he nor anyone he knew had seen a ceremony. Mr. Stirling has not only interrupted the proceedings and thus had an opportunity of seeing part of the ceremony on many occasions, but his predecessor, Mr. W. A. Pickering, had actually been received as a member and witnessed the entire ceremony several times. This was in the days when the Hung Society was recognised and registered in Singapore. Mr. Pickering took careful notes of the ceremonies, which notes in due time passed into the hands of Mr. Stirling in the course of his duties, and these have enabled us to clear up many complex points. There is a third factor which placed Schlegel at a disadvantage. He had only a limited knowledge of Hung slang and Hung secret writing, and in some cases he totally misunderstood the meaning of certain Chinese characters. This is no aspersion on his knowledge of Chinese, for the following reasons:—

The Hung ritual is full of words which have an ordinary and a special Hung meaning. For example, the word A'Tsat means 'seven': this number represents death, but it is the proper name given to the traitor *A 'Tsat* who, according to the Traditional History, betrayed the Monastery. In consequence, translations by Schlegel of verses which include the word A'Tsat are quite meaningless, for he did not know the inner interpretation. The same is true in many other instances.

A careful study of the ritual which he then had, and a comparison of it with the same parts of the ritual which we now have, show certain interesting developments in the half century which has elapsed. The fabric in the main is the same, but the members of the Triad Society in Singapore in the course of years seem to have lost most of their interest in the political side of the ceremony, and consequently many verses which in Schlegel's version have obviously been inserted long after the ritual originally took its form, have been quietly dropped. Therefore the Singapore rituals are probably much nearer to the original form than are those given by Schlegel. This fact is very significant, for with the final overthrow of the Manchus all reason for the political object disappeared, and there seems no good cause to prevent this ancient ritual from being restored to its original purpose and becoming once

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more a vehicle of mystical initiation and of sound moral instruction. This is a result greatly to be desired, for I have no hesitation in saying that the original object of the ritual had nothing to do with politics. The ceremonies had a three-fold purpose, like Masonry; firstly, to teach sound morality and, more especially, brotherly love: secondly, by a dramatic allegory to indicate what its initiates thought befell a man after death: thirdly, to give instruction regarding the mystical journey, whose end is at-one-ment with the Supreme Being, by whatsoever name we may call Him.

Should these volumes fall into the hands of a Western educated Chinese scholar I would humbly offer to him this suggestion. Although the Hung Society has fallen on evil days, and many of its Lodges have passed under the control of the least desirable members of the community, this is no reason for leaving it in such hands. I have studied many systems of initiation and have taken part in many dramatic ceremonies, but I have never seen a greater ritual, or one more perfect in all its parts, than that of the Triad Society. It bears every evidence of an immemorial antiquity and it still has a great work to do for the aspiring soul. Is there any reason why it should not be reorganised and once again perform its allotted task in leading regenerated China towards the true Light?

In this book the ritual is set out in as complete a form as we can make it, with notes on its meaning and evidence to show the original basis on which it rests. I do not suppose for one instant that I have been able to interpret every point in the ceremony, but I have at least shown its general purpose, and have given sufficient to help those who shall follow after. Just as some masons have little conception of the full meaning of the masonic ceremonies, so no doubt it is with many members of the Triad Society. Yet for all that I think there must be some who have a dim idea of its great teaching. Certainly there are men, even in Singapore, who cling to the ancient landmarks. In my possession is a complete set of flags made by hand by some amateur, out of coloured papers. The possession of such flags rendered those who were found with them liable to a term of imprisonment; why then did they make them? If the sole object of the Society was to band together men into a criminal organisation, such flags and most of the ceremony as well would be safer omitted, for they are of no use in furthering criminal objects. Yet for all that this brother had spent hours making them, and thereby supplied the evidence for his own imprisonment. It could only be veneration for the ancient landmarks that could lead men year after year to carry on these complex ceremonies under such difficulties.¹

To-day, throughout the whole Western world there is an ever increasing thirst for knowledge concerning the Ancient Mysteries, and the meaning of

¹Mr. Stirling considers, however, that an alternative explanation is possible, namely, the desire for personal gain. With this in view the Preceptor would wish to impress the initiate with the importance both of the society into which he is being received and of the Preceptor himself.

PREFACE.

their Western survivor, Freemasonry. In this age-old ceremony, which seems to have been but little corrupted despite the vicissitudes through which it has passed, students of the Ancient Mysteries and of modern Freemasonry alike will find much that will help them to understand such information as we now possess. To the anthropologist it is unnecessary to point out the importance of the Triad rituals to all who desire to understand the working of the human mind in its attempt to answer the great problems, whence we come and whither we are going. In its blending of magic, religion and mysticism it supplies an almost perfect key to the history of the evolution of spiritual and religious thought down the ages.

Before concluding it is but fair that I should answer the very natural query which will occur to many of my readers, namely as to the respective responsibility of the joint authors of this book. For the translations of the Hung Ritual and the bulk of the illustrations in the first volume Mr. Stirling is responsible. Mr. Stirling after leaving Harrow went out to the Federated Malay States to a Rubber Plantation, on Jan. 1st, 1907, but two years later he joined the Malayan Civil Service. From his early youth he had evinced a great interest in the manners and customs of China and the Far East, having joined the Japan Society in London at the early age of 16. During the last 18 years he has been brought into closest contact with Chinese of all classes and during his researches has on many occasions been to Canton. In 1916 he married the daughter of a well known Cantonese gentleman, and has thus had a better opportunity of studying the life of the Chinese than most Europeans.

As an Assistant Protector of Chinese it is one of Mr. Stirling's duties to help in the suppression of the Hung, or Triad, Society. This has enabled him personally to gain much valuable information, also, knowing the peculiar interest he takes in everything connected with the Chinese, his colleagues have made a point, whenever possible, of letting him see and study any Triad paraphernalia which they may have seized.

Being a Mason he was struck with the numerous similarities which existed between the Hung ritual and certain incidents in Freemasonry, and coming across my book, "Freemasonry and the Ancient Gods" in Singapore he noticed my appeal for further information on this subject. Correspondence started between us, and this book is the result.

On the other hand I take full responsibility for all the notes in this book, for the history of the Society outside Singapore and for the whole of Volumes II and III. My readers may also be interested to know that I have in my possession the actual Chinese rituals which have been translated, and in some cases have had the translations checked by other Chinese scholars. They will thus see that every precaution has been taken to make sure that the details of the ceremony here set forth are as accurate as it is possible for us to make them.

J.S.M.W.

PREFACE

By W. G. STIRLING.



INTEREST in things Chinese and in the so-called Mysteries of the East brought me not long after my arrival in the Straits Settlements into touch with the Triad Society, or Heaven and Earth Association.

Some things are naturally odd to the Western way of thinking and hard to explain, but after eighteen years of a somewhat close and intimate association with the Chinese I do not find them very mysterious or hard to understand. The Oriental, on the other hand, finds in Western ways and customs many things which he cannot understand, and which to him are odd and mysterious. He tries to understand them, but if he cannot it does not worry him.

A few years after my arrival in Malaya I became a Freemason and on taking the ordinary three degrees, the Mark and the Royal Arch degrees, I was immediately struck by the very marked resemblance to the Chinese Triad Society. I therefore started more earnestly to collect what information it was possible for me to obtain on the subject of the Triad Society, with the hope that one day I might come across some Freemason who was endeavouring to seek information, or compare Freemasonry with other similar associations among the different peoples of the world. I happened to come across a book, entitled "Freemasonry and the Ancient Gods," and while glancing through it I read the following passage on page 95:—

"I would earnestly ask any brother who is living in China, should he see this work to endeavour to discover what other signs and grips are in use among the members of the secret societies there, and, if he does not wish to write anything on the subject himself, to let me know."

Now I do not live in China, but five days from it by sea, and though I have been to China I would not make so bold as to say that what follows herein is common to China, but as the bulk of the population in British Malaya is Chinese I might almost say we are a portion of China, but happily for the Chinese residents here, under the benign government of the British, for if anybody flourishes it is the Chinese under British rule and Protection.

Owing to the nature of my duties as an official of the Chinese Protectorate, a department started specially in the Straits Settlements in 1874 to deal with Chinese affairs, it has been possible for me to obtain first hand information on all sorts of Chinese questions, and especially on the Triad Society itself, much more than would have been possible for the ordinary layman. I have been

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able to make a great many notes, collect exhibits, and make impressions from the original seals used by the Triad Society in Singapore up to 1890, when they were formally delivered up to the Government in June of that year. Since that date the Triad Society has been illegal, and in consequence numerous rituals, seals and other paraphernalia of the Society have come into my hands, many of which are illustrated in this book.

Initiation ceremonies are of course to-day entirely illegal, but are held on occasions during the late hours of the night and the early hours of the morning, and when raids are made there is often an opportunity of witnessing at any rate a portion of the ceremony. When the Triad Society existed openly the late Mr. Pickering attended a few initiation ceremonies, but after its abolition by the Government such opportunities ceased. To-day in order to carry out a successful raid a number of detectives are necessary, as the approaches to the place where the initiation is going on, which is often in the jungle, are generally well protected by outposts. It is necessary quietly to capture the outpost before he can give the alarm, in order to get near enough to the Assembly to see exactly what is taking place, before the alarm is raised and the members bolt away helter skelter.

Since the late Mr. Pickering's time other officers have taken his place at the Chinese Protectorate and have done their best to keep the Triad in subjection, but none of them has ever been able to stamp it out. In the course of their work numerous details as to Triad organisation and ritual have come to their knowledge and much of this information has accumulated and enabled me thereby to acquire additional information over and above that which resulted from my own personal experiences. Among those from whom the most valuable information has been acquired are the late George Thomas Hare, C.M.G., Walter Peacock, an expert in criminal cases, and the present Secretary for Chinese affairs, Mr. David Beatty. My thanks are due to Mr. Ho Siak Kwan, O.B.E., whose knowledge in Chinese matters is unrivalled, who has always cordially helped me in many difficult points. Finally, I cannot close without a word of thanks and appreciation to Mr. M. S. Nakajima, who took most of the photographs which are reproduced in this work and without which much of its value would be lost.

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“LONGEVITY”
CHARACTER ON THE RED
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All the above Chops, and also those of the Certificates are taken from the original Chinese Blocks, many of which are worn and damaged with age.



INTRODUCTORY ESSAY.

BY A. C. HADDON, Sc.D., F.R.S.



A GREAT deal has been written from various points of view about the significance and history of the ritual of British and European Freemasonry, and very diverse views have been promulgated. As is well known, the present form of our Masonic ritual is relatively recent, but there are good grounds for believing that it is based upon rituals that go back to a remote period. The difficulty that always faces the student is the fact that Freemasonry and its equivalents are secret societies, and therefore it is not to be expected that the uninstructed and popular world who are not Masons would be enlightened concerning the mysteries of the craft, or concerning those of analogous societies. Those of us who have attempted to investigate the secret societies of primitive peoples are thwarted by that reticence which is inculcated during initiation and is enforced by the threat of dire penalties if at any time the initiate should improperly disclose the secrets entrusted to him, and it also often happens that the initiates undergo a foretaste of that retribution which for ever hangs over them. The initiation ceremonies usually begin more or less at puberty, that is, at a time when the youth is especially impressionable, and the seclusion and mystery, as well as the ceremonies and ritual objects create a profound and lasting impression, so much so that although certain obvious and external circumstances connected with initiatory rites may be disclosed, or may be seen by the stranger, yet there are sacred words and phrases which are rarely or never divulged. Even when natives become Christians they still regard the old secrets as sacred and a conscientious man is not likely to do or say that which he has promised not to reveal. Even those investigators who have had the best fortune in this respect can never be sure that they have been informed of all that takes place; indeed they are generally aware that such is not the case, and furthermore, any esoteric meaning there may be will almost certainly not be communicated. Thus, whether the mysteries of existing backward peoples, or those of ancient Egypt, Mesopotamia, Syria, Greece, and Rome, or the modern possible survivals of them, are investigated, we are always brought up by a dense screen of reticence through which one sees as through a glass, darkly, if at all.

The labours of Messrs. Ward and Stirling have opened up a new avenue of approach, which has been only imperfectly adumbrated by previous writers, and even Dr. Schlegel had insufficient data at his disposal. Messrs. Ward and Stirling admit that their material is not exhaustive, indeed, it is obvious that

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the written ritual of a secret society can never be complete, even though more or less obscured by disguised terminology, but thanks to Mr. Stirling having seen parts of the ceremony and Mr. Pickering having been received as a member and witnessing the ceremony several times, a credible account is now presented to students which may be taken as substantially accurate. The discussion of the history and development of the Hung Society seems to establish the fact that the ceremony described is based upon ancient ritual, and the parallels between the working of the Hung Society and our Freemasonry are not due to any borrowing of the one from the other, but owe their similarity to a very ancient rite or series of rites. This new evidence therefore supports the position of those who claim a very considerable antiquity for the main elements in the ritual of the Craft.

The ceremony exhibits an interesting conflict between pious adherence to the ancient landmarks and adaptation to political ends, and the later history of the Society of Heaven and Earth shows how easily politics may endanger or even destroy a cult that was essentially of other-worldly significance. A somewhat analogous change from a religious or quasi-religious organisation into a revolutionary, political organisation occurs in the powerful and mysterious cult of Nagualism which, as Dr. D. G. Brinton tells us in his *Nagualism* (Philadelphia, 1894) "for two hundred years has united many and diverse tribes of Mexico and Central America into organised opposition against the government and the religion which had been introduced from Europe: whose members had acquired and were bound together by strange faculties and an occult learning, which placed them on a par with the famed thaumaturgists and theodidacts of the Old World; and which preserved even into our own days the thoughts and forms of a long suppressed ritual. . . . The details of the ceremonies and doctrines of Nagualism have never been fully revealed . . . it was a perpetuation of a well-defined portion of the native cult whose sources we are able to trace long anterior to the period of the Conquest, and which had no connection with the elaborate and bloody ritual of the Aztecs. . . . Whenever in later days the Catholic priests found out the holy places and sacred objects of the Nagualists, they were in caves or deep rock-recesses, not in artificial structures. . . . The intimate meaning of this cave-cult was the worship of the earth. . . . To the native Mexican, the Earth was the provider of food and drink, the common Father of All." The numbers three and seven were the sacred numbers: "The indications are that the Nagualists derived these numbers from the third and seventh days of the calendar 'month' of twenty days. . . . The Nagualistic rites were highly symbolic, and the symbols used had clearly defined meanings, which enable us to analyze the religious ideas underlying this mysterious cult. . . . The most important symbol was Fire. . . . Other ceremonies connected with fire worship took place in connection with the manufacture of the pulque, or *octli*, the fermented liquor obtained from the sap of the maguey plant. . . . Fire

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was worshipped as the life-giver, the active generator, of animate existence. This idea was by no means peculiar to them. It repeatedly recurs in Sanskrit, in Greek, and in Teutonic mythology. . . . The fire-god Agni (*ignis*) is in the Vedas the maker of men; Prometheus steals the fire from heaven that he may with it animate the human forms he has moulded of clay; even the connection of the pulque with the fire is paralleled in Greek mythos, where Dionysos is called *Pyrigenes*, the 'fire-born' . . .

"There is another symbol, still venerated among the present indigenous population, which belongs to Nagualism, and is a survival from the ancient cult; this is the Tree. . . . In the ancient mythology we often hear of the 'tree of life,' represented to have four branches, each sacred to one of the four cardinal points and the divinities associated therewith. The conventionalized form of this tree in Mexican figurative paintings strongly resembles a cross. . . . Thus, the sign of the cross, either the form with equal arms known as the cross of St. Andrew, which is the oldest Christian form, or the Latin cross with its arms of unequal length, came to be the ideogram for 'life' in the Mexican hieroglyphic writing; and as such, with more or less variants, was employed to signify the *tonalli* or *nagual*, the sign of nativity, the natal day, the personal spirit."

The belief in a guardian spirit which is so widely spread in North America, occurred also in Central America; Herrera (1530) says that in the mountainous part of Honduras "To these appearances they apply the name *Naguales* which is as much as to say, guardians or companions, and when such an animal dies, so does the Indian to whom it was assigned." Dr. Brinton says: "The belief in a personal guardian spirit was one of the fundamental doctrines of Nagualism. . . . The calendar system of Mexico and Central America . . . has as one of its main objects astrological divination. By consulting it the appropriate nagual was discovered and assigned, and this was certainly a prominent feature in the native cult and has never been abandoned."

"Nagualism was neither a pure descendant of the ancient cults, nor yet a derivative from Christian doctrines and European superstitions. It was a strange commingling of both, often in grotesque and absurd forms. . . . The conclusion to which this study of Nagualism leads is that it was not merely the belief in a personal guardian spirit, as some have asserted; not merely a survival of fragments of the ancient heathenism, more or less diluted by Christian teachings, as others have maintained; but that above and beyond these, it was a powerful secret organisation extending over a wide area, including members of different languages and varying culture, bound together by mystic rites, by necromantic powers and occult doctrines; but, more than all, by one intense emotion—hatred of the whites—and by one unalterable purpose—that of their destruction, and with them the annihilation of the government and religion which they had introduced."

Symbolism is the natural concomitant of a cult, and, indeed, it is practi-

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cally the only means by which people unacquainted with writing can express their abstract ideas. It is necessary to distinguish between different kinds of pictorial signs, but this becomes more difficult when the characters have become conventionalised. They may be classified under:—1. Pictorial signs; 2. Emblems; 3. Symbols.

1. The representation of any object when it is intended to express that object is a *pictorial sign*; for example, the figure of a fish in a pictograph would usually refer to fish in general or to some particular species of fish.

2. Tribal signs, personal insignia, etc., are *emblems*; and these do not necessarily require any analogy between the objects representing and the objects or qualities represented, but may arise from pure accident. The representation of a totem belongs to this category, so that under certain conditions a drawing would not refer to any actual fish, or imply that the individual was named "fish," but that he belonged to the fish clan; it was emblematic of his clan or his family group, like most of our armorial bearings.

3. "*Symbols*," as Garrick Mallery points out (*Sign language among North American Indians*, First Annual Report of the Bureau of Ethnology, 1879-80, Washington, 1881, p. 389) "are less obvious and more artificial than mere signs, require convention, are not only abstract, but metaphysical, and often need explanation from history, religion, and customs. They do not depict, but suggest, subjects; do not speak directly through the eye to the intelligence, but presuppose in the mind knowledge of an event or fact which the sign recalls. The symbols of the ark, dove, olive branch, and rainbow would be wholly meaningless to people unfamiliar with the Mosaic or some similar cosmology." Many pictorial signs can be used as emblems, and both can be converted into symbols or explained as such by perverted ingenuity. An interesting example of the last is seen in the early Christian conceit of the portraiture of a fish used for the name and title of Jesus Christ. This is based on the Greek word *ἰχθῦς* "an acrostic composed of the initials of the several Greek words signifying that name and title. This origin being unknown to persons whose religious enthusiasm was as usual in direct proportion to their ignorance, they expended much rhetoric to prove that there was some true symbolic relation between an actual fish and the Saviour of men. Apart from this misapplication, the fish undoubtedly became an emblem of Christ and of Christianity" (*l.c.p.* 389). Conversely, Mallery states, that from his personal experience, "often when he has at first supposed a character to be a genuine symbol it has resulted, with better means of understanding, in being not even an ideograph, but a mere objective representation" (*Pictographs of the North American Indians*, Fourth Report, 1886, p. 222). For further illustrations of symbolism I would refer the reader to my book *Evolution in Art*, 1895.

Symbolism is not confined to pictorial or plastic representations, but is also expressed by gestures and actions. To take one example, which was shown

INTRODUCTORY ESSAY.

to me in Mer, one of the Eastern Torres Straits Islands. If a man died in the village of Er or Zaub, five men wearing a particular kind of mask came from the other place to show their sorrow, after going through a pantomimic performance relative to harpooning a dugong. "They turned round slowly, the left heel being against the right big toe, and looked on the ground. They very gradually raised the fully extended right arm in a semi-circle over the head—the index finger at first pointing downwards, then upwards and finally downwards. Finally the arms were flexed and the head bent. This movement was said to indicate the rising and setting of the sun and to be symbolic of the life and death of man" (Reports of the Cambridge Anthropological Expedition to Torres Straits, Cambridge, 1908, VI., p. 135). I do not know whether the left foot being in advance of the right had any special significance. Evidently the Sign of Heaven and Earth in the Hung ritual and similar signs in other cults belong to the same order of ideas as that just narrated.

The Sign of Fire in the Hung ritual, elsewhere known as the Sign of Distress, is of peculiar interest. A great many years ago James Chalmers, the well-known missionary and a Scottish mason, who was himself killed for ceremonial purposes at Dopima, Goaribari Island, British New Guinea, told me that he was convinced that something analogous to Freemasonry occurred in New Guinea. He said that on one occasion, I think in the Papuan Gulf area, he was in grave danger of death owing to native hostility and as a last resource he made the sign which he firmly believed saved his life. This is the only instance known to me of anything of the kind and I give it for what it is worth.

It is now being recognised that even in remote places there have been cultural migrations from more advanced regions and I have drawn attention to the "Migrations of cultures in British New Guinea" in my Huxley Memorial Lecture (Journ. Roy. Anth. Inst. L., 1920, p. 237). There is also evidence for migrations of culture from the north into Australia, which need not necessarily have been brought by any considerable bodies of men. Thus any given myth or ritual in Australia may prove not to be aboriginal in the usual acceptance of the term, but may be, as it were, an echo of a myth or ritual from elsewhere. One has thus to be on one's guard against assuming that there has been an evolution of culture in Australia, which might result in a convergence towards cultural elements of other countries. We have sufficient proof that this is what has occurred among civilised peoples and we have merely to extend the same principle to uncivilised peoples.

Future research will doubtless reveal the true significance of Ancient Egyptian parallels with elements in the Hung ceremony. The theory of Prof. Elliot Smith and Mr. Perry, as elaborated in "The Children of the Sun," by W. J. Perry (1923), would make these due to a more or less direct continuity from Ancient Egypt, probably through intermediaries, but, on the other hand, the possibility of some intermediate culture must be considered which may have influenced both Egypt and China.

A.C.H.

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CHAPTER I.

THE HISTORY OF THE HUNG SOCIETY.



IN order to understand the objects seen in the Lodge and also some of the incidents in the ceremony itself, it is desirable that the reader should know something of the early history of China. It is, however, impossible to give here more than a few notes on the Three Kingdoms and the heroes Lui Pei, Kwan Yi, and Chang Fei.¹

At the time of the downfall of the Han Dynasty, about A.D. 221, the Western Provinces of China broke into revolt and the Emperor found it impossible to subdue them. In this emergency he issued a general call for Volunteers, which was responded to by three men: Lui Pei, himself a Cadet of the Han Dynasty, and his two friends, Kwan Yi and Chang Fei.

These three met on a certain day in a peach garden and having burnt magic incense sacrificed a black ox and a white horse, offered up prayers, and bound themselves by a special oath of fidelity.

It is from this incident, in all probability, that the Triad Society derives its custom of sacrificing a black ox and a white horse at an initiation.² The significance of the colours is fairly obvious. They represent the contending forces in Nature;—day and night; good and evil; male and female;—and are represented in the West by the black and white pillars of the Rosicrucians, and by the black and white banner of the Knights Templar. In Chinese symbolism we get the Yin and the Yang which are respectively black and white.

Lui Pei was named "First Brother" or Leader, and, loyally supported by

¹The Chief Dynasties of China were as follows:—

<i>Name of Dynasty.</i>				<i>Duration.</i>
Hsia	..	..	..	B.C. 2205-1767.
Shang	..	..	..	B.C. 1766-1122.
Chou	..	..	..	B.C. 1122-255.
<i>Period of Anarchy.</i>				
Chin	..	..	..	B.C. 221-206.
Han	..	..	..	B.C. 206-A.D. 25.
Eastern Han	..	..	..	A.D. 25-221.
Epoch of the Three Kingdoms.				A.D. 221-265.
Chin and Eastern Chin	..			A.D. 265-420.
Sung Tang, etc.	..	..		A.D. 420-1280.
Yuen (A Mongolian Dynasty) ..				A.D. 1280-1368.
Ming (A Chinese Dynasty) ..				A.D. 1368-1644.
Ts'ing (A Manchu Dynasty)...				A.D. 1644-1912.

²This ceremony is of vast antiquity, and is found in many parts of the world. The sacrifice of black cattle, symbolising the Earth Goddess of the Underworld, usually preceded any attempt to visit that place. The Horse is the emblem of the Sun, and the whole ceremonial is discussed in Vol. III.

the other two, he organised an army which after many struggles conquered the rebels. The Han Dynasty was, however, on the verge of collapse, and when this event happened China became split up into three kingdoms.

The story of the Three Kingdoms is one of the most romantic and famous in Chinese history, and even to-day incidents connected with this epoch are frequently enacted on the Chinese stage. The Three Kingdoms became known as Wai, composed of the Central and Northern provinces, having its Capital at Lo Yang; Wu, consisting of the Provinces south of the Yang Tze River, now known as Hunan, Hupei, Kiangsu and Chekiang, with the capital at Nankin;—and Shu,¹ which covered the Western province, with Chengtu as its Capital.

At the collapse of the Central Government Lui Pei, who was a Chihli man of royal descent, assumed the title of Emperor of Shu. In this he was loyally supported by his two sworn brethren, but Kwan Yi was captured during the fighting and put to death by Lui Pei's enemies.² Posthumous honours were conferred upon him in memory of his unswerving loyalty to his friend, and he was deified under the name of Kwan Ti and worshipped as the God of War. This honour was conferred on him by the Ming Emperor, Wan Li,³ and he became to the military what Confucius is to the literary.

After its formation the Hung Society adopted him as its tutelary Deity, and his picture is always found in the Shrine in the Hall of Loyalty and Patriotism. In adopting him they were no doubt influenced partly by the fact that he was essentially the Soldiers' God, but their main reason was that in China he has always stood for the embodiment of loyalty to a sworn brother. At the same time it must be remembered that he was equally popular among the uninitiated, and at any rate up to the time of the establishment of the Republic his picture could be found in almost any Chinese Merchants' shop.⁴

When the Hung Society came into existence is uncertain, but there is little doubt that what took place towards the end of the 17th Century should be regarded as a re-organisation rather than as the creation of an entirely new Body.⁵

A careful study of the ritual⁶ shows quite clearly that it could not have

¹Also called "Han," or "after Han," because it was ruled by a cadet branch of the ancient Han Dynasty.

²This is usually regarded as historical but it bears a striking similarity to Mythological legends dealing with the Divine Triad and the Slain God.

³Reigned 1573—1620, A.D.

⁴See op. p. 40 for reproduction of his picture in which he is seen seated, flanked by two attendants.

⁵The Society seems to have first arisen on the political horizon in the Province of Fukkien, and in Canton, in the Kwantung Province, which were the portions of China which most strenuously resisted the Tatars.

⁶The rituals translated here are all in Southern Chinese and the pronunciation and even the spelling of many words varies considerably from that in use in the Classical Chinese of Peking. This explains many apparent inconsistencies in the spelling adopted in this book.

originated "de novo" at that period, or solely for political purposes. Large portions of it have nothing to do with politics, on the contrary they are mystical and also appear to deal with what happens to a man after he is dead. For example, the Hung boat is clearly the boat which carries the souls of men through the Underworld. This and other similar points will be dealt with in their proper place, but it is desirable to mention the fact here as it indicates the blending of an old mystical quasi-religious initiation ceremony with a later political object.

From the middle of the 9th century down to 1662 the Chinese Emperors adopted a policy of toleration towards the three great religious systems which flourished in China, namely Buddhism, Taoism and Confucianism, but in that year Kang Hsi, the second Sovereign of the new Manchu Dynasty, the Ts'ings, issued the so-called *Sacred Edict*, wherein he ordered drastic measures to be taken against the Buddhists and Taoists. He charged the former with fabricating groundless tales about future happiness and misery, and forbade people to attend their temples. He attacked the Taoists on the ground that they worked a lot of silly, superstitious charms whereby they extorted money from credulous people, and ordered the Mandarins to punish severely any Taoist priests found selling such charms.

He also issued severe edicts against certain Taoist Societies, ordering that members of the following societies should be treated as criminals:—The "White Lily," the "Hung," the "Incense Burners," the "Origin of Chaos" and the "Origin of the Dragon."¹ What exactly all these societies were it is difficult to say, but probably, like the Hung Society, they had initiation rites. The "White Lily Society," if it was not the Hung Society under a different name, was certainly closely connected with it, and it seems probable that our present rituals consist of an amalgamation of the rituals of the White Lily and of the Hung. The former is probably represented by what we now have as a traditional history and certain preliminary ceremonies, while the journey through the Underworld to Heaven represents the old Hung Ritual. The whole question of the persecution of the Buddhists and Taoists will be dealt with in a special chapter in Volume II., but it is important to realise that Kang Hsi (or Kang-hi) actually inaugurated his reign with a savage persecution of both the Buddhists and Taoists, and specifically attacked the Hung and the White Lily Societies. The latter facts show that the Hung Society did not originate at the traditional date, but was in existence previously, and the political tone which it has now adopted was probably the result of this persecution which in part is represented in certain incidents in the Traditional History. It is fairly clear that previous to that date it had been a Taoist, mystical Society, although probably even in those days there were strong Buddhist influences in the ritual.

¹See Prof. R. K. Douglas in *Confucianism and Taoism*. p. 255. Also Rev. S. Beal, *Buddhism in China*, p. 92—97.

THE HUNG SOCIETY.

Although we have so far been unable to obtain any definite historical evidence of the existence of the Hung Society before 1662 we are more fortunate in the case of the White Lily, or White Lotus Society, as it is sometimes called.

Its founder was the famous Buddhist teacher, Eon, whose name in Chinese is Hwui-yin. He gathered round him a kind of community which included laymen as well as monks, for the purpose of meditating on and invoking the name of Amitabha (Amida), which was called the White Lotus Society. His writings, which appear to have been influenced by Manichaeism, were the chief inspiration of Zendo, the great Buddhist teacher who was born A.D. 614, in China.

Eon established his Society at Rozan, South of the Yang Tze, where he lived for 30 years, and died in 416. The backbone of his Society consisted of eighteen friends who were known as the eighteen sages of Rozan, this number being, no doubt, in allusion to the eighteen Lohans, or disciples of Buddha.

About 634, Zendo, hearing of the existence of the White Lotus Society, which was devoted to the worship of Amitabha Buddha, journeyed to Rozan and there remained for some time studying. What he there learned made him an ardent exponent of Salvation through Faith in Amitabha (Amida). Henceforth he proclaimed his faith in Amitabha as the one indivisible Divine Being and promised that his followers should, after death, enter into peace in the Western Paradise of Amida. His teaching was brought to Japan about 800 A.D. and although at first prohibited, was carried by wandering monks, who were often disguised as horse dealers, into the furthest corners of that island and became one of the chief Buddhist sects in the country.¹

These facts are sufficient to show, not only the continued existence of the White Lotus Society from about A.D. 376—634 but also that its members were keenly interested in the Western Paradise of Buddhism, whose influence on the Hung Ritual we shall discuss in Vol. II. It is also significant that the teaching of this Buddhist school of thought was carried throughout the length and breadth of Japan by men disguised as horse dealers, since the same characters also play an important part in the traditional history of the Hung Society. Zendo's journey to Rozan was no doubt with a view to being initiated and thereby acquiring further light, and is parallel with the journeys of Apulius, who was initiated into the mysteries of Isis and Osiris.

It is significant that it was during this early period in the history of the White Lotus Society that a number of fierce, though brief, persecutions occurred, e.g. those of A.D. 560 and 618. At first these were aimed at all Buddhists but later they were restricted to the worshippers of Amitabha (Amida). The persecutions, however, died away and it is not till the 14th century that I am able to find another definite historic reference to the Society no doubt because it passed through a quiet and uneventful period.

¹See A. Lloyd—*The Faith of Half Japan*. pp. 160-1, 208-224.

During the period of the Yuen Dynasty, who were Mongolian invaders, there arose a rebel leader named Han Shan-tung who, in 1344, revitalised the White Lotus Society with which his own Grandfather had previously been closely associated. One interesting fact recorded is that the rebel Chief proclaimed the advent of Maitrêya, the coming Buddha, and his followers undoubtedly thought that in the Society they possessed this Buddhist Saviour. It is possible that the Son of the Lord, who is mentioned in the Triad rituals, is a faint memory of this religious motive.

He was joined by four other prominent men, and thus these five may be regarded as precursors of the five monks who appear in the Hung ritual. The Society rose in rebellion and wore red turbans, which it will be found are also worn by the Hung heroes. This rebellion undermined the authority of the Mongolian, Yuen Dynasty, but it was not their champion but a Buddhist monk who finally seized the throne under the name of Hung Wu, and became the first Emperor of the new Chinese Ming Dynasty. With these facts before us the significance of the name Hung Wu cannot be overlooked.

During the Ming period the White Lotus Society remained quiescent, but shortly before the fall of the last Ming it again appeared on the scene and during the years 1621-1628 supported the claims of a rebel called Sü Hung-ü. This rebel, however, was ultimately slain in battle and the next time we hear of the White Lotus Society is in the proclamation of 1662, to which we have already referred. After this we get occasional references to it, the last being in 1814, but during the 18th century it and the Hung Society had become so intermingled in secular history that it is almost impossible to distinguish the one from the other. Indeed it seems probable that for all practical purposes they had become amalgamated and the names were used indiscriminately for Lodges of either society.¹

The importance of the above is that it shows clearly the great antiquity, if not of the Hung, at any rate of its ally in misfortune, the White Lotus. The fact that the Hung Society is grouped with the White Lotus in the first historic reference to the former which we have yet been able to discover, makes these historic details still more significant. Neither must the distinctly religious crusade of 1344 be overlooked when studying the rituals we now possess. The constant recurrence of the name Hung amongst these Pretenders suggests that in these early days the Hung may have been an alias for the White Lotus, or else an offshoot from it.

Whether or not the incident mentioned in the Traditional History of the Hung Society actually took place, these undoubted historical facts explain how a Quasi-religious organisation came to be changed into a revolutionary, political, organisation. Henceforward the allegory of the journey to Heaven would tend to become restricted to those who would fight the oppressor, and

¹See *The Triad Society*, by W. Stanton. pp. 2 sq.

hence, like Mahommed's Paradise, be reserved for those who vowed themselves as soldiers of the cause. It should, however, be noted that the Ming Dynasty meant originally the "Dynasty of Light," while there are two characters in China pronounced Ts'ing, one indicating the Dynasty of the Manchus, and the other meaning "dark" or "darkness."¹ When written the Dynasty is distinguished from the other word by having a straight line with two dots at the top placed in front of the character Ts'ing. Therefore all that is required to alter an allegory of the fight between darkness and light into a political one, teaching that its followers should overthrow the Manchus, is to insert this straight line and two dots in front of the character for darkness. Thus it is only necessary to read for the word Ts'ing, 'Darkness,' and for the word Ming, 'Light,' to recover what was probably the original meaning of the ceremony throughout.

During this latter period there is no doubt that the Society adopted numerous aliases, if it did not actually change its name from time to time. For example, the edicts of the Emperor Yung Ching, son of Kang Hsi, who is the villain in the Traditional History, refer to the White Lotus Society, which is the same as the White Lily, and also to T'in Tei Hui, the Society of Heaven and Earth.² The latter certainly denotes the Hung, which still bears that name.

Furthermore, it is evident that they aimed at a reform in morals as well as at a revival of Chinese Nationality and Patriotism.

The growth of the Triad Society and its wide ramifications is a very striking phenomenon. We have no means of estimating its total membership in China, much less throughout the world, for wherever there are Chinese this Society is to be found. Even in England there are Lodges, and quite recently a paragraph appeared in the daily papers relating that a big meeting of the Society had been held in its Temple at Liverpool.

Later we find the Society calling itself the Ghee Hin Society, which means the Justice and Prosperity Society. No doubt the object of this change was to lead the Government Officials to think that it was merely one of the numerous Friendly Societies which existed then, as now, all over China. For just as we have the Odd Fellows, Foresters, etc., so the Chinese have numerous perfectly innocent Friendly Societies, burial clubs, trade Guilds, and the like, and sometimes foreigners assume that all these are branches of the dreaded

¹Although the English word *Darkness* best conveys the general idea to Western minds, in reality the meaning is much more subtle. Ts'ing in Chinese means *clear* and the radical really denotes colour in nature, whether it be black, blue or green, etc.. The antithesis is between *Light*, representing *Spirit*, and the *Material Universe*. Hence I have used the word *Dark* so as to convey the opposition to the *Divine Light*. The mystical meaning is the *Light of the Spirit engulfed in the material envelope*. Ts'ing also means *the vital force* in man, and also the passions. See J. J. M. de Groot, *The Religious System of China*. Vol. iv., pp. 10 and 17 sq.

²The first two characters have a significant alternative meaning, T'in, meaning *Man*, and Tei, meaning *Wife*, and the exact meaning depends on the construction of the sentence,

洲

謹啓本月初八日桃茵結義三河會

金蘭郡
東主羅玉甫
被髮陳廣才
合掌八拜

Triad, or Hung Society. There are also Thieves Societies, similar to the Italian Maffia, and details of two of these are given in Chapter XIII.

As a result of the relentless persecution waged against the Hung Society by the Manchus they discovered something of the symbols and signs, and on learning that its members regarded themselves as "Brothers," classed the Society with Christianity and persecuted both with renewed vigour. But if persecuted the Hung Society did not suffer meekly. On the contrary it often rose in open insurrection.

In 1774 the Grand Master, Wang Lung, raised a revolt in the North Eastern Province of Shan Tung, which after much desperate fighting was repressed, and Wang Lung and many of his supporters were executed. This revolt is stated to have involved the death of over a hundred thousand people, but the Society was far from destroyed, for in 1777 it rose again and was only suppressed after further severe fighting.

In 1807 the activities of the Society in the South once more attracted the attention of the Manchu Emperor, and he issued orders to his Officers to suppress the *T'in Han Hui* i.e., the Family of the Queen of Heaven. The Officers promptly took action and soon reported that the Society had been suppressed, but the Emperor knew better, and sent a further letter stating that he possessed information showing that it not only existed in the Southern Provinces, but had subsidiary Lodges in the tributary states of Cochin-China and Siam in the South, and in Korea in the North.

The Mandarins soon after wrote to say that they had slain every member of the Society, but for all that it shortly appeared once more, now under the title of *T'in Tei Hui*,¹ or Brotherhood of Heaven and Earth, the Chinese characters for which mean "Heaven—Earth—and the Family"—the three forces in Nature which are regarded by this nation as the basis of civilised life. In 1813 we hear of the Society under the name of *Ts'ing-liu-Kiu* and soon after it reverted to *T'in Tei Hui*, that is, the Brotherhood of Heaven and Earth. It now tended to concentrate in the South, particularly in Canton, where we find it using the alias of *Sam-ho-hui*,² and sent Lodges overseas as far as Java and the Indian Archipelago. This marks its entry into what is now British Malaya. All attempts to suppress it failed, as such attempts usually do, for history shows that it is practically impossible entirely to stamp out a secret society. Such action is more often calculated to drive it underground and to restrict its membership to desperate, dangerous and unscrupulous men.

The Triad Society continued to grow and broke out into open revolt in the Taiping Revolt. A Chinese village schoolmaster, called *Hung*, in 1851 raised the standard of revolt against the Manchu Dynasty. He proclaimed

¹Also written Tien Ti Hui.

²Namely, "The Society of the Three Rivers." A reference to the Waters of the Three Rivers which play an important part in the ritual.

Taiping, a universal peace, and was joined by tens of thousands. He was strongly supported by the Hung Society and in consequence the insurrection is often called *The Triad Wars*. The very word *Taiping* is that used by the Hung Society in its rituals to denote "The Market of Universal Peace," while the Hung Heroes often speak of themselves as *Taiping*. It has often been said that the Christian Chinese were involved in this revolt, and although it is incorrect to say, as some do, that it was a revolt of the Christian Chinese, nevertheless in view of the fact already mentioned that the Emperors had confounded them with the members of the Triad Society and persecuted them accordingly, it is possible that some threw in their lot with the rebels. Hung, whose very name is significant, was ultimately defeated by Col. Gordon, in 1864, and committed suicide.

Since the Taiping revolt the Society appears to have kept somewhat in the background but there are reasons for thinking that they secretly inspired the successful revolution which finally overthrew the Manchu Dynasty and established the Republic.

There are certain facts which strongly support this view, for example, we know that Dr. Sun Yat-sen was a member of the Hung Society, hence the significance of the first official action of that Chinese leader, who was the first President of the Republic, and entered into office on January 1st, 1912. Soon after assuming office he resigned in order to facilitate a general settlement by enabling Yuan Shi-kai to unite all parties under his Presidency, and in place of his former office was appointed Provisional President in Nanking. He announced these changes to the whole populace in front of the famous Ming tombs, and there solemnly informed the spirits of the Mings that the Manchus and their despotism had been driven out and that China was once more under Chinese rule, although this time as a Republic.¹ As there is independent evidence that Sun Yat-sen was a member of the Triad Society it is certainly significant that, although he was a Christian, he thus paid reverence to the ancient traditions of the Hung Society.

There are also reasons for believing that the Hung Society has been active in the anti-foreign agitation during the last few months in China, more particularly in Hong Kong and in its ancient stronghold of Canton.

It is, however, fairly clear that overseas many of the Lodges have ceased to be actively interested in the political object. Some seem to be more like friendly brotherhoods which help their members when in difficulties, but unfortunately in many cases it would appear as if their interpretation of how far they should go in such matters does *not* stop short of murder, treason and felony. This at any rate has been the experience in Singapore, as Mr. Stirling points out, and the problem of how to deal with such an organisation when it has fallen into disreputable hands is undoubtedly a difficult one.

In dealing with secret societies there are two policies which may be

¹*The Eastern Review*, March, 1925, p. 101.

followed by a Government. One is to stamp it out vigorously, and this was the policy attempted by the Chinese Government, but as we have seen it failed completely. It is also the policy followed by the Dutch in their East Indian possessions, where it has likewise failed.

In Singapore the alternative policy was at first tried. The Society was recognised, but had to register itself, and its members had to report periodically to the "Protector of Chinese." How this policy worked and the causes which led to its reversal are given below.

THE POLICY ADOPTED IN SINGAPORE.¹

Triad Societies have existed in Malaya ever since the Chinese came to that country, and at first the policy adopted was to recognise and control the Lodges. This control rested in the "Protector of Chinese," the first to hold that office being Mr. W. Pickering, whose name even to-day is remembered by the Chinese, who called him Pek-ki-lin. The Chinese cannot pronounce the letter "R" properly and substitute the sound of "L," hence the peculiar form his name has assumed among them. Such an impression did Mr. Pickering make that to this day the Office of Protector of Chinese is known by them as the Pek-ki-lin. This office was established about 1870, and the Chinese brought their disputes and grievances before the "Protector" for settlement.

In those early days the Headmen of the Triad Society were held responsible by the Government for the conduct of the members of their Lodge, and the up-country members were controlled by an "Up-country Headman," who himself was under a "Grand Master" in Singapore. These Headmen were wont to meet once or twice a week at the Lodge House to discuss matters, to listen to complaints of members against other persons, and to issue notices to the parties to appear before them, if required, in order that the dispute might be settled.

Of course the decisions issued by the Headmen had no real legal authority, particularly when they involved outsiders, and consequently in really important cases, and likewise in those on which they could not, or did not wish to, decide, they were wont to refer to the Protector. Also when their own members refused to obey their summons to appear they tended more and more to appeal to the same official. The cases these Headmen had to decide covered a vast field, ranging from trade disputes, debt disputes, partnership agreements, refusals to pay wages, and the like, to domestic differences and serious assaults. These were also the specific province of the Protector of Chinese, who still deals with every matter connected with Chinese life and custom.

All members of the Triad Society were compelled to register and to

¹From information supplied by Mr. Stirling.

report themselves to the Protector whenever he called on them so to do; this was done by sending them a notice in Chinese. If a member was arrested on any charge he was usually bailed out by the Headman of his Lodge, and the Lodges fixed a fee for this service, part of which went to the funds of the Lodge and part to the Headman. His office was no sinecure in such circumstances, for if the offender absconded the Protector called on the Headman to produce him or give the necessary information which would lead to his arrest.

Members paid annual fees and also initiation fees, but unfortunately these legitimate sources of revenue were not considered sufficient by many of the Lodges, who levied so-called voluntary contributions from brothel keepers and such people, in return promising to protect them from outside extortion. This practice, most undesirable in itself, often led to violent disputes and even to street fighting between rival Lodges, who accused each other of poaching on a district which they regarded as their preserve.

New members were registered twice a year at the Chinese Protectorate, and were required to sign their names in the special register kept for that purpose.

To deal with Headmen who failed to supply the necessary information which would lead to the arrest of an absconding member, in 1877 regulations were passed empowering the Governor to banish as an undesirable any foreign-born Chinese who thus used his position to screen offenders, but it was felt that it would be impossible to apply the same rule to those Chinese who were born in Singapore and thereby had acquired British nationality. It was this exception to a rule, which proved most effective in the case of *foreign-born* Chinese, which ultimately led to the Government's change of policy, to which we shall refer later. Other methods of compulsion which were employed to make an unruly Lodge keep the peace, were to refuse permission for it to hold a procession or to give a theatrical performance in the streets, etc..

In Singapore all public processions of any kind, public exhibitions, and so forth, require a permit from the police, countersigned by the Protector of Chinese, because serious rioting sometimes occurs at wedding or funeral processions, particularly if the procession belongs to a Society which has a rival. It is satisfactory to find that as a result of the measures taken by the Government with reference to the Triad and other secret societies this rioting and street fighting, which was formerly very frequent, has now practically vanished.

However, in 1881 it was discovered that the system of controlling the Triad Society by registration was being hindered by the intrigues of British-born subjects of Chinese origin, who, being exempt from the penalty of banishment, were able as Headmen of the Triad Society to defy the Government, shield absconding members, and stir up faction fights. To deal with this situation power was granted to the registration officer to suppress any society if he deemed it necessary. It was also decreed that it was a penal

offence for a British subject to become a member of a Society during any period in which it was officially proclaimed "dangerous."

One peculiar feature of the British recognition of the Triad Society is worthy of mention. *Prima facie*, at any rate, as is shown by its rituals, the Triad Society was a revolutionary organisation aiming at the overthrow of the Manchu Dynasty in China, with which our Government was in friendly relations. If the British Government had really believed that the Triad Lodges in Singapore were vigorously working for this object such conduct would have constituted a most unfriendly act. Moreover, of what interest to British-born Chinese was a political society whose aim was the overthrow of a neighbouring Ruler? The answer to both these points is undoubtedly that the Political aims had become entirely submerged in other considerations, and, at any rate so far as Singapore was concerned, the members of the Society had lost all real interest in its political object. They might indeed be compared with the present Jacobite Clubs in England who have no serious intention of trying to restore the present representative of the Stuart line.

As will be seen from a study of the rituals, there is a very fine mystical teaching embodied therein, and there seems no reason why the Triad Society should not exist as a Friendly Society with a deep mystical lesson for those who are able to see it, just as is the case with Freemasonry. It is quite probable that in its original home in China, as also in the case of the Lodge which meets in Liverpool, membership consists of highly respectable Chinese who belong to it from the highest motives, and it must be borne in mind that the strictures which are passed in this book on the Triad Society are based solely on what has transpired in Singapore, and must not be regarded as necessarily true of the Triad Society in other parts of the world. In Singapore, however, towards the end of the 19th century there is no doubt that the influence which drew men into the Society was not the high moral teaching which its rituals contained, still less its mysticism, but sordid greed of power and money. It tended more and more to fall under the control of the least reputable members of the community, who used its power to prey upon their fellow citizens, to extort blackmail, and shield offenders from the law.

The beginning of the end came when it was found that the British-born Chinese were aiding and abetting malpractices, and being British subjects were exempt from the penalty of banishment, which had proved the only satisfactory check on Headmen who misbehaved themselves. Further, the principal officers, particularly the Headmen, were proved to be carrying on wholesale gambling, resulting in the ruin of many Chinese. The Protector, Mr. Pickering, adopted vigorous measures to check this abuse, which enraged those who were benefitting from it, and on the 18th July, 1887, an attempt was made to murder him in his office by an agent of the Ghee Hok Society.

Mr. Pickering¹ was a man greatly respected and trusted by the respectable

¹No account of the Triad Society in the Straits Settlement would be complete without reference to Mr. Pickering; he never really recovered from the brutal attempt on his life, retired on pension in 1889, and eight years later passed to the Grand Lodge above.

members of the Chinese community, but he was equally feared by the criminal classes, and this attempt to murder him was entirely owing to the energetic steps he was taking to check gambling. Strictly speaking the gambling was not organised by the Triad Society as such, but by the Headmen thereof, who were determined to continue it on account of the huge sums of money they thereby obtained. Anyone who knows the Chinese is aware that two of the dominating passions which beset them are the love of gambling and of a Secret Society.

In 1890 the blow fell at last. The Government declared the Triad Society an illegal association and called on the Ghee Hin, the Mother Lodge of the Triad organisation, and the Ghee Hok Society, to deliver up their original seals and other insignia, and to dissolve. This was accordingly done—and some of the relics still remain in the museum attached to the office of the Protector of Chinese. Reproductions of the seals, certificates and warrants appear in this book and are described in detail.

Although the Government by special legislation dissolved the Triad Society and all its branches, making it a penal offence to be a member or to be in possession of a Triad ritual, certificate, seal, or other insignia, it was not to be supposed that such an old and deep rooted organisation could be wiped out by the stroke of a pen. The Triad Society still exists, not only in China, but outside it, wherever Chinese are found, and if the Officials in the Straits Settlements did not rigorously suppress it whenever it raises its head there is no doubt that it would quickly become powerful once more, bringing in its train much lawlessness and disorder.

In the days when it was properly governed and controlled the late Mr. Pickering openly attended a few initiation ceremonies, but after its abolition the opportunity of witnessing a ceremony in its entirety practically ceased to exist. To-day it meets in secret, and the only opportunity is during a raid, and then only for a few minutes is one able to get an idea of what is going on. It is impossible to make a successful raid without a number of detectives in attendance. The place of meeting is usually in the Jungle,¹ at night, and the approaches thereto are well guarded by outposts, who must be quietly captured in such a way as to prevent them from giving the alarm.

Nevertheless, successful raids are continually being carried out, and several of the objects illustrated in this book were captured in a raid which took place in 1923.

¹Compare this with certain reference in old accounts of Freemasonry which indicate that in some places during the 18th Century Lodges were also held on the "Highest Hill or the lowest valley, where never cock crew," which latter phrase possibly indicates, at a great distance from any inhabited house.

Meetings of the Klu Klux Klan in America are similarly held in the open behind a screen of outposts.

²The policy of suppression adopted by the Singapore Government can hardly be regarded as very successful. Neither does past history hold out any hope that such a policy of repression *could* succeed. Here, as has been the case elsewhere, it has increased the very difficulties which the authorities hoped to check by compelling the influential and respectable members of the Society to retire, and so allowing the whole system to fall into the hands of the disreputable elements of the community.

CHAPTER II.

THE MOTHER TEMPLE IN SINGAPORE.



IN the days when the Triad Society was an authorised and recognised body it was known as the Ghee Hin Society, and had its own Temple in Singapore. This house was number 4, China Street, and was purchased in 1872 for 1850 Straits Dollars.

Upstairs, attached to the wall, was a shrine containing the tablets of the Five Ancestors, and before it a table or altar on which was an incense burner with incense. In front of this first altar stood another, on which was a second tablet with incense burner dedicated to the late brethren, and over this hung a red lamp, i.e., the "Hung Lamp." On either side were two chairs. One for the Master and the other for the Instructor, or White-Fan. Along the wall on either side were ten chairs for other officials.

The Temple, or Lodge-room, was square and had four gates;—north, east, south and west,—and on the uprights and the lintels were written verses, as follows:—

On the Eastern Gate,

"To the East where the element of wood stands it is difficult to go,
Sun, Moon, mountains, and streams all come from the Eastern seas."

On the Southern Gate,

"The fiery road to the element of fire is hot,
But in the distance Chang, Ts'uen, P'ing and Nankin it is cold."

On the Western Gate,

"On the narrow road of the element of metal you must be careful,
Of the two paths it is clear that there is no impediment on the one
which leads to the West."

On the Northern Gate,

"At the sign of Yin-kui the water is deep and difficult to cross,
But in Yun-nan and Sze-chuen there is a road by which you can travel."

On the top of each door was a Pavilion, surmounted by a calabash, which was an emblem carried by one of the Eight Immortals.

The walls were decorated with squares and triangles, and over the various Gates were hung different types of weapons. The stones at the bottom of the wall and the boards of the gate were made to look like dragons' scales. In the middle of the Hall were three gates,¹ one in front of the other, and beside each

¹According to Mr. Pickering's notes, which are still extant, these gates were removed after the candidate had passed through them and before their fingers were pricked for blood.

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gate two men were stationed who wore red kerchiefs on their heads and carried swords in their hands.

Beyond these gates stood the Hall of Fidelity and Loyalty, within which was the genealogical table of the Founders of the League, which stood in a shrine called Kao-khi, after the famous Temple. The list of these Founders is very interesting.

THE FIRST GREAT FOUNDERS.

Chu-hung-ying.¹

Hung-khi-shing.²

THE GREAT FOUNDERS.

The Master, Chan-kan-nan. The Vanguard, Thian-yu-hung.
Wan-yun-lung maintains the right and destroys traitors.³

THE FOUNDRESSES.

The Lady Pi, the Lady Kin, and the Lady Choh.

THE FIVE ANCESTORS.

Hu-teh-ti.

Fang-ta-hung.

Ma-chao-hung.

Li-sih-khai.

Thsai-teh-chung.

THE FIVE TIGER GENERALS.⁴

Wu-thian-ching.

Li-sih-chi.

Hung-thai-sui.

Yao-pieh-tah.

Lin-yung-chao.

¹His posthumous name was Hung-ying. His wife was the Lady Choh, and he is called the original Founder. Both he and the next man and the three women are very mysterious. I can find no trace of them in the rituals, and cannot help suspecting that they represent an earlier tradition, belonging to the days before the Society became political. They may represent the religious Founders of the Order, whereas the Five Ancestors may have been carried forward to form the groundwork of the semi-political legend, although that legend itself clearly has a mystical basis which no doubt pre-dates its political aspect.

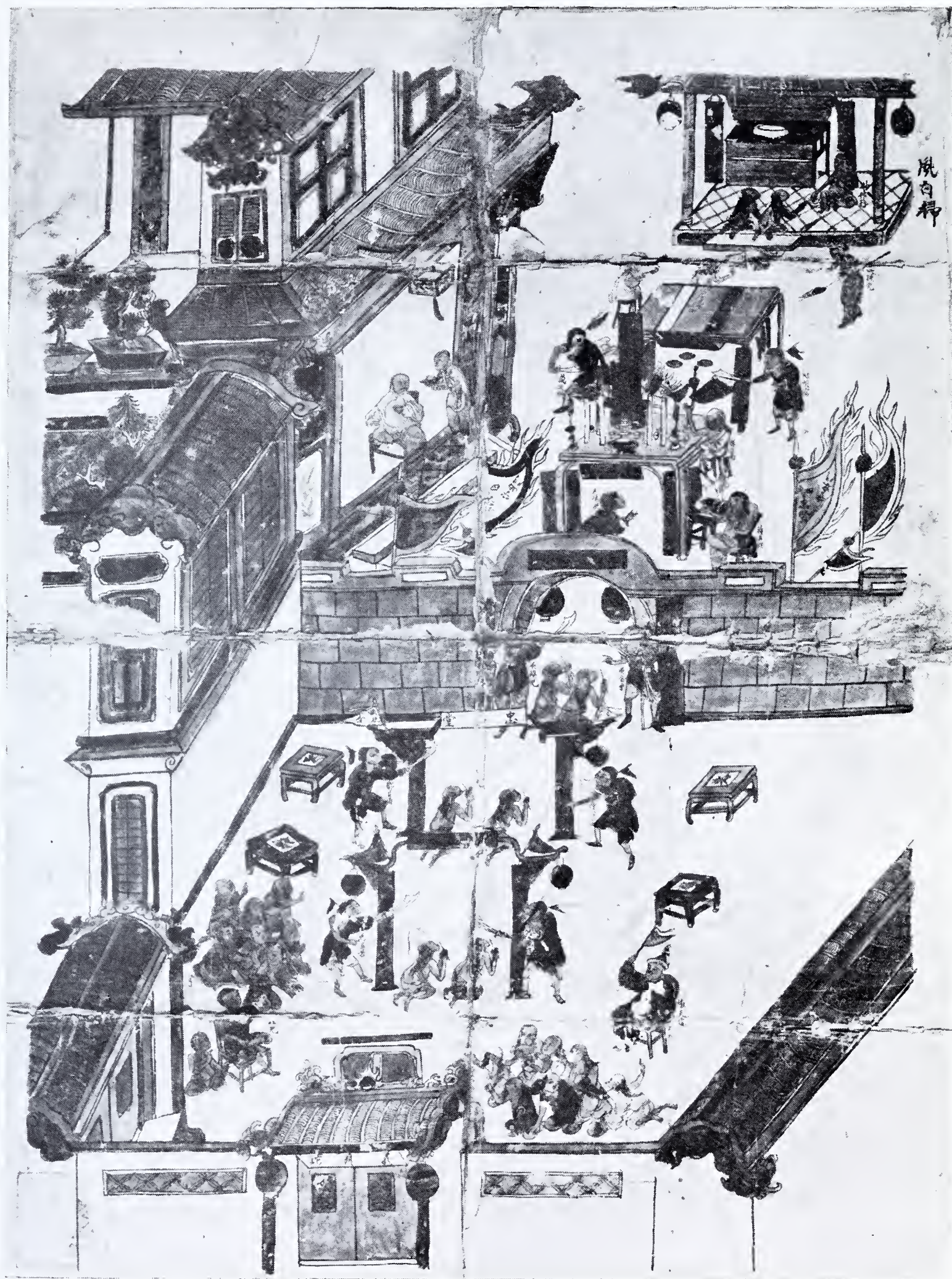
The women are of particular interest because they seem to point to a time when women were admitted as freely as men. The Buddhists at any rate had orders of Nuns similar to their orders of Monks, and there is definite evidence that even to-day women are admitted to the Order. Stanton says that in Hong Kong the Officers of a Lodge go to private houses in order to confer the degree on women. See *The Triad Society*, pp. 28 and 42.

That some similar procedure also takes place in Singapore is indicated by the Preceptor's ritual which contains the libation to the "Aunt" and the "Sister-in-law," quoted in full in Appendix 6.

²His posthumous name was Khi-shing and his wife was the Lady Kin.

³These three characters appear in the rituals. See p. 41 sq.

⁴i.e., The five horse-dealers. See p. 40.



A CHINESE PAINTING OF A CEREMONY IN PROGRESS.

THE FOUR GREAT FAITHFUL EXCELLENT ONES.¹

Han-phang.
Han-fuh.

Ching-thian.
Chang-kwok.

On either side of the names of the Great Founders is placed two sets of characters. On the right side as you face the tablet appear the words,

“Yin and Yang united produce everything by metamorphosis”:
and opposite, on the left,

“Dragons, tigers, tortoises and snakes are assembled!”

Below these, in a line with the Five Tiger Generals, on the right hand side appears,

“Kin-lan Hall, The Spirit seats of the successive generations of our kindred,”

and opposite, on the other side,

“Mwan-thao Hall. The ancestral seats of the successive generations of our kindred.”²

Downstairs was the common meeting Hall or place of worship, and it was usually here that the picture of the God Kwan Ti was displayed. It was in this room that the Master communicated the traditional history previous to admitting the candidates into the Lodge.

A very good idea of the general arrangement of the Temple is given in the Chinese picture illustrated opposite page 14.

The Officers comprising the government of the Hung League were these:—

Three Grand Masters—Sam Chu Sze

Incense Masters—Heung Chu.

A President or The Big Brother.

Two Vice Presidents or Second Brothers.

These were Grand Lodge Officials, in addition to which each Lodge possessed its own separate officials, including the following:—

The Master, whose nominal title was Chan Kan Nam, in honour of the leader who carried on the Society after its first defeat.

An Instructor, called the White Fan

Six Generals, to guard the Gates.

The Red Guard, by the fiery furnace, whose duty it was to weigh the souls of the Candidates.

Two Conductors or Vanguards. (Deacons).

¹The Lords of the Four Cardinal Points, who are met with later. See p. 95 sq.

²These two sentences are important. The Chinese believe that a man has three souls. One remains in the tomb; one goes to the Ancestral Tablet, and the third goes to the ‘Dark Lands,’ and it is the adventures of this latter which are described in the ritual. It will be noticed that the ancestors who have showed this path are placed in the Kao-khi Temple, the other two souls are here casually mentioned as residing in these two different Halls, the tomb soul in the Kin-lan Hall, and the souls which are normally in the Ancestral Tablets, in the Mwan Thao Hall.

THE HUNG SOCIETY.

The Red Club, called Hung Kon, (Hung means Red) who stands on guard inside the door.

13 Councillors, ostensibly because there were 13 Provinces in China, but no doubt also representing the 12 signs of the Zodiac and the Sun.

A Treasurer, who had the key of the strong box.

A Receiver, who was the Keeper of the Strong box.

An Assistant Receiver, who probably acted as Secretary.

The Grass Sandals or Messengers, who took round notices of meetings, etc. These were sometimes known as Night Brothers.

The Horse Leaders, whose duty it was to bring suitable people into the Society. It must be remembered that the Hung Society was avowedly an army being recruited. These men would really correspond to recruiting Officers.

It is worth noting that the President was sometimes styled "Incense Lord" and his insignia consisted of a sword, a seal, and a warrant flag, which was triangular in shape and bore on it the character "Command Warrant." A similar but oblong flag is always set up in the Peck Measure in every Lodge even to-day, and corresponds to the charter of a Masonic Lodge, implying that the Lodge has power to initiate.

A member wishing to visit another Lodge had to produce his certificate and repeat certain verses to the Vanguard before he was permitted to see the Master. On entering the Lodge he had to pick up the wand of the Red Staff, which actually was a Red Staff 3 feet 6 inches long, and repeat the test verse beginning "The Five Ancestors, etc."¹ The Master then asked him to advance and produce his certificate, and there was a test in the way in which he presented it.² If the Master held out one finger the visitor did not hand it over, but kept it in his closed hand, and waited until the Master put out five fingers.

Details as to all the articles found in the Temple are given in their appropriate place in the ritual, but a rather fuller description of the Red Flower Pavilion appears necessary. This was to be found in the upstairs room, although whether originally it was sufficiently large to admit the candidate into it as the ritual presupposes is uncertain. On the few occasions when it has been found during a raid in recent years it has always been a model placed on a table. It has four doors, on three of which are engraved the verses which appeared on the triangular column which marked the grave of the hero Wan, to which are attached in each case the Chinese character which means "three drops of water." It is in front of this shrine that the Officer stands who offers the bowl of water in which the candidates cleanse themselves before taking the great obligation, if this has not been done outside the Lodge.

¹See end of Chapter V.

²Compare a somewhat similar test in a certain Masonic Degree.

Before its suppression the Order had many Lodge rooms throughout the Malay States, and at the one at Penang the following incident was witnessed, which shows that the Triad Society was a veritable "imperium in imperio" and claimed unlimited rights and jurisdiction over its members. It is possible that they considered that the Imperial Seal held by the Society conferred these rights upon them.

Mr. Stirling writes as follows:—

"I was told by a very respectable Chinese that, when he was a boy, he hid in the eaves of the roof of a Temple at Penang and witnessed an initiation. He was able to do this owing to the fact that his own house was next door to the Temple and he climbed from his own roof on to theirs. After the ceremony was ended a member of the Society was led in and accused before the Headman of the Council of having murdered another member. He was duly tried and found guilty, a slip rope with two ends was adjusted round his neck, which was pulled tight by two officers until he was strangled. A big slab was then removed from the floor, revealing a hole which gave access to a passage leading to the sea, and into this his body was thrust." Mr Stirling adds that at Penang the back doors of many of the houses are practically on the sea front, and tunnels such as this leading down to the water are by no means rare, and would thus enable the body to be disposed of secretly. He further adds that bodies are sometimes found to-day floating in the river¹ having the arms and legs bound together and a rope tied round the neck, to which a stone has evidently been attached. As a great deal of lighter traffic goes up and down the river and these lighters are propelled by poles the latter bring the bodies to the surface. There is no doubt that they are the work of the Sun Ghee Hin, or New Ghee Hin, Society which is the title which the unauthorised and illegal descendants of the Ghee Hin Society have adopted. It is from the rituals of this Society that most of the ritual in this book is translated.

When the Society was formally suppressed everything from the Mother Lodge was burnt in the presence of two Protectors of Chinese, including all documents and the Charter.² The only exceptions were the seals, which were retained on behalf of the Government.³ Most of them are still in its posses-

¹The penalty of being drowned in the sea is one of those specifically mentioned in the 36 obligations taken by the Candidate before the Red Flower Pavilion, and the above facts show that such penalties are still enforced, and are not merely symbolical, as in some other Rites.

²It seems a great pity that such interesting historical documents should have been destroyed, as after all, they formed part of the history of the Straits Settlement, but it is quite easy to see why it was done. The officials responsible probably feared that if such documents, charter, etc., remained in existence they would be stolen sooner or later, with a view to restarting the Society, which possibly accounts for the subsequent disappearance of some of the seals which *were* kept. A better procedure, however, would have been to send them to the British Museum, in London, where they would certainly have been in safe keeping, and could always have been referred to by students. Perhaps no value was attached to them, and such a course was never thought of, but there may have been excellent reasons which caused the officials to consider that burning was best.

³These seals or chops were surrendered to the late Mr. Hare, who to this day is known to the Chinese as *Ha Tai Yan*.

sion, but a few appear to have disappeared since that date. Three copies of the Chops were made, together with a written description, but some of these have vanished. Impressions from the seals, chops, etc., are included among the illustrations of this book.

Since its suppression the Society has carried on a precarious existence clandestinely, and many of the documents translated in this book were obtained in the course of Protectorate and Police Raids on these illegal assemblies.



CHOP USED ON CERTIFICATES
OF THE GHEE HIN SOCIETY.

CHAPTER III.

VISITING A LODGE.



UST inside the outer door is the 'Hung Kon' or 'Red Staff,' a staff of 3 feet 6 inches¹ long, which is the instrument of punishment and the weapon of the Inner Guard, who is also known by the name of 'Red Staff.'

On entering the Temple brethren must take up this staff with both hands and repeat a test verse to show that they are properly qualified members. A stranger not only has to repeat this verse but also to give the following proofs:—

He must come with dishevelled hair and bare feet and with the collar of his coat turned in. When he arrives before the Master he says this verse:—

Since I entered the Hung Gate and took the oath of blood brotherhood
My faith and loyalty have been proved throughout the whole world.
With sincere hearts we pledged fraternity together,
Holding joss-sticks in our hands in the City of Willows.

The united waters of the three rivers flow towards the East;
I have looked in at the gates of the Kao-khi Temple,
Remembering the pledge of the Five Ancestors in a certain year,
I have come hither to thank Wan-yun-lung.

He must then swear that the certificate which he hands in is his own, and the man who vouches for him must announce his names in the presence of all the brethren. The Master next asks for his capital² and the visitor must then place it in his outstretched left hand and say this verse:—

All purses in the world are the same,
My mother³ gave me mine to carry upon my person;
On the upper half are embroidered, "Five dragons accompany the true
lord",

And beneath are embroidered, "Three ages peacefully united together".

After saying this verse the visitor hands the purse with the Hung cash to the Master and watches very carefully how he receives it. If he should stretch out one, three or four fingers the visitor must not open his hand; if

¹Chinese feet. In every case the numbers are the important factor, not the measure.

²The three Hung Cash. See illustration, op. p. 138. These are usually wrapped in red paper, the usual way of presenting tips or presents of money. Sometimes it seems to refer to the certificate.

³The Lodge is his Mother.

the four fingers and thumb are extended towards him the visitor opens his own hand without saying anything, but if the Master stretches out two fingers, thereby making the character *Hung*, the visitor must say this verse:—

Within my hand lies the capital,
Which throughout the world is exactly the same.
I would open my hand and show it to the elder brother,
But I fear that there may be draughts of wind¹ about.

Having said this verse the visiting brother shall immediately protest his ignorance by this one:—

My hair is not yet dry and I am only recently born,²
I do not yet know thoroughly the ceremony of the Flower Pavilion,
The younger brother prays his elder brother to instruct him
By the oath which he swore in the Red Flower Pavilion.

The visitor may then take his seat in the Temple, being careful to salute the two Generals at the Hung Gate, to kneel thrice when he enters that Gate, to kneel four times when he enters the Hall of Fidelity and Loyalty, and twice when he reaches the City of Willows. A stranger failing in these tests, according to the rules, is to be taken out and executed on the spot.

A brief description of the Temple thus entered may make the ceremony itself, as given in the following chapters, more easily intelligible.

Having entered, the visiting brother comes to the Hung Gate which is guarded on either side by two Generals.³ Above this Gate are two flags on which are painted certain Chinese characters, which when taken together mean "The Barriers are open, the way is clear."

The next step leads to the Hall of Loyalty and Justice, the entrance to which is also guarded by two Generals, whilst above it are two flags with the characters "Put away all thoughts of revenge and malice." On each side of the Gate is inscribed a sentence, viz., "Two dragons disputing over a pearl," and "Overturn Ts'ing and restore Ming."⁴

From the Hall of Loyalty members pass into the City of Willows, which has a Gate for each point of the compass, each Gate being guarded by two Generals whose respective flags wave over them.

Entering the East Gate of the City members proceed to the Centre, where they come to the Red Flower Pavilion, in front of which stands an Officer whose duty it is to dispense purifying water from the "Three Rivers" to new members.

¹i.e., Strangers or spies.

²Admitted or initiated. This is a well known test verse.

³See frontis. and illustration, op. p. 14.

⁴See illustration at the end of this Chapter.

Above the Pavilion is the Grand Altar,¹ with the rostrum of the Master of the Lodge. In most modern Lodges the Red Flower Pavilion is represented by a model, placed on a table, which serves for the Altar. In the middle of this Pavilion or on the Altar is a wooden barrel, about 14 inches in diameter, in which is placed the flag of the Commander in Chief together with the flag of the Five Virtues, namely, Benevolence, Equity, Propriety, Wisdom and Faith, and other flags, concerning which further details are given in the chapter dealing with the opening of a Lodge.² This barrel is filled with rice, and beside it, and on the table, are placed the sacred censer and all the other objects, which are likewise described in full in Appendix 4.³

In the East in front of the City of Willows is the circle of Heaven and Earth, on which is inscribed:—

“Rouse Heaven and Earth, and reform the world.

Let Ming triumph and righteousness be through the Empire.”

In front of this altar is another table containing fowls, ducks, pork, vegetables, fruit, cake, tea, wine, tobacco and prayer papers, which latter are burnt at altars before the Gods.

Right and left of the Altar stand the Master and Instructor, each wearing white apparel in the style of the Ming dynasty. It consists of trousers and a long, loose, upper robe, and on their heads is a kind of white turban, or sometimes a red fillet.

Passing through the circle of Heaven and Earth and symbolically out of the West door of the Pavilion they come to the two planked bridge, guarded by Spirits. The right plank is of iron and the left of brass. Various couplets are written on the bridge, and in the centre are the Hung Cash. These are supposed to number 3,821 and refer to the fact that the Chinese character for “Hung”⁴ is made up of characters which represent the number 3, 8, 2, 0, and 1.

Crossing the Bridge they come to the Fiery Valley, or Red Furnace, which is guarded by a just, but malignant, spirit called “The Red Guard” whose duty it is to scrutinize the hearts of all who approach, and if any be deemed traitrous to slay them and consign their souls to the flames. The member who enacts this part carefully rouges his face to enable him to represent that character more realistically.

Near this Fiery Valley lies the Market of Universal Peace, in which Hung fruits are sold by an old man for 21 cash each. These fruits consist of five kinds, each of a different colour, but they are all designated Peaches, which in China symbolise long life. In this market stands the Temple of Virtue

¹See illustration, op. p. 14.

²See illustration, op. p. 48.

³See illustration, op. p. 24.

⁴See p. 30.

and Happiness, which is the goal of the Candidate's long and dangerous journey.

Under ideal conditions no doubt the Red Flower Pavilion should be a large structure through which the Candidate would actually pass, but under present conditions in Singapore a model has to be used, and very often other features are also represented by models, or some other substitute, which can easily be hidden on news being received that a Police raid is imminent. For the same reason most of the articles employed are cheap, and such as can be readily obtained for domestic use, and often the swords which are used to make the arch of steel are represented by pieces of red paper stuck on to sticks, for the presence of real swords might arouse the suspicion of the Police that a ceremony of the Triad Society was in progress.

明復清反

Ming Fuh. Ts'ing Fan.

OVERTHROW TS'ING AND RESTORE MING.

CHAPTER IV.

PREPARATION OF THE CANDIDATE AND PRELIMINARY ARRANGEMENTS.

INTRODUCTORY NOTE.



OME time before the meeting notices or summonses to attend are sent out. These are written in black on a strip of red paper,¹ the technical term for a meeting being "The Night of the Market of Universal Peace."

In a convenient room adjoining the Lodge on the night chosen the candidates are purified and have to change into new, or at least clean,² clothes. Each candidate must be vouched for by an Office bearer, who is responsible for him for six months. The new member must not come to words with his brethren, and for at least four years must not break any of the 36 rules of the Society. Each Candidate pays a fee, the amount of which differs in various lodges, but a very usual one is three and a third dollars. The full name and surname, also hour of birth and place where born, are entered in a special register.

They next unbraid the queue and allow the hair to hang loose down the back. The right arm, shoulder and breast of the candidate are made bare, and they are not allowed to retain on their person a single article save a loose white coat and trousers, the left leg of the latter being rolled up to above the knee.³

When these preliminary steps have been taken the Master comes out of the Temple into the adjacent room where the candidates are waiting. Previously he also has let down his hair and his white clothing is supposed to represent that worn during the Ming period.⁴

Following a few preliminary questions and a serious warning as to the nature of the obligation required of them, and the responsibilities they are undertaking by entering the Order, the Master proceeds to relate at length the traditional history of the foundation of the Hung Society. He tells them

¹See illustration, op. p. 6.

²Newly washed raiment is insisted on. This is a concession to poorer members, as strictly the clothes should be new, but in any case they must be white. The principal Officers, however, including the Master, the Vanguard or Senior Deacon, the Red Staff or Inner Guard, and the Executioner or Red Guard, must wear new clothes on every occasion.

³See illus., op. p. 108.

⁴It should be noted that white is the colour of mourning in China as it typifies the condition of the dead, who are believed to possess white bodies if they have lived pure and good lives whilst on earth. The white clothing of Master and candidate therefore symbolises, (a) Mourning. (b) Purity of life and actions. (c) That symbolically they are dead and about to enter on a long journey through the spirit realms.

that the full title of the Society is the Hung Ka, which means the Family of Hung,¹ and gives the legend in full. After this the Master sometimes gives the candidates a few of the signs, such as the Pass Sign, which is, "stretch forth the right hand with the '*five fingers*' apart, in reference to the five ancestors or Founders of the Order." He then returns to the *Temple* to consecrate it and open the Lodge, or meeting, in due form, and in the meantime the Candidates are left outside the door of the Temple in charge of the Vanguard and are further prepared by being instructed to take off their shoes and replace them by a pair of grass sandals.²

THE JOURNEY THE CANDIDATE IS SUPPOSED TO HAVE TAKEN BEFORE REACHING THE LODGE.

It seems probable that the ritual as we now have it is really the final degree of a series of which the Traditional History gives an outline. Even as it stands it is quite clear that the candidate does not begin his mystical journey in the Lodge, but merely finishes it there.

His entry into the Lodge under crossed swords is often colloquially called "Crossing the Bridge," and suggests that he has now reached the point in the Mystical journey of crossing the Bridge from the Isles of the Blest to the Market Place of Universal Peace, which is the name actually used for the meeting of a Lodge. The fact that the swords, representing the bridge, are over his head clearly refers to the fact that the candidate is said to go under the bridge by stepping stones, and not over it.

If we study the Traditional History we shall perceive that certain incidents occur between the burning of the Monastery and the crossing of this, the second, bridge. There is a long flight, pursued by enemies, and the crossing of a first bridge, which is in no way represented in the ritual inside the Lodge.

This, however, was dramatically represented outside the Lodge, and Schlegel found traces of it in a ritual discovered at Japara, in the Dutch East Indies. He misunderstood it, however, and on page 26 gives it as if it were the description of a road to an actual Lodge, although the names used and the places described are clearly allegorical. They may have been represented by certain features in the forest path which had to be passed on the journey to the Lodge, while in a town substitutes were probably used.

According to his account the path is as follows:—A stone road leads to the first pass, called, "The Heaven Screened Pass." After this the traveller reaches the "Earth Net Pass," and then comes to the "Sun Moon Pass," at

¹This word is pronounced Hoong and has many inner meanings, the characters constituting it form the numbers 3821, while the colour, red, which is strongly represented in many parts of the ceremony, is denoted by another character which is also pronounced Hung. Red is the colour of the sun and is always used at festivals, being regarded as a lucky colour. It will thus be seen that the phrase "Hung Braves" can be considered equivalent to "The Red Knights, or Knights of the Sun."

²See illustration opposite, also Appendix 2.



OBJECTS USED DURING THE CEREMONY.

which place he has to pay a passing fee of about half a Straits' dollar. As in most Lodges there are two banners, one of the Sun and the other of the Moon, we see at once that this part is allegorical. Furthermore, the characters which make up the word Ming are formed of the characters meaning respectively Sun and Moon, and so this Pass would be the Ming Pass, or the Pass of Light.

We thus have three passes or gates in the Underworld just as we have three preliminary gates to the City of Willows, which represents Heaven. In other words, *As Above, so Below*,—for obviously before the candidate can reach the Isles of the Blest he must pass through the Underworld, and this he is doing outside the door of the Lodge.

After this Pass the traveller reaches a stone bridge over a river, which is clearly the counterpart of the first bridge in the Traditional History, namely that by which the monks escaped from the burning Abbey. At this bridge we are told that the brother must produce his three Hung Cash in order to pass, which reminds us of the fee claimed by Charon before he would carry over the Greek and Roman dead to the Underworld.

After passing this bridge there is a long road skirting the mountain side and flanked by the sea. At the end of this road he comes to the "Outside Moss Path," called also "The Pavilion of the Black River." A further journey of many hours brings him to a great mountain, passing which he ultimately comes to the Yin-yang mountain, which is near the sea. This mountain corresponds to the Black Dragon Mountain of the Vanguard story, and its name is significant, for Yin and Yang represent darkness and light, female and male, in the Chinese system of symbolism.

Just as the Vanguard relates that at the foot of the Black Dragon Mountain he entered the Hung Boat, so here we are told that the brother must get into a boat and sail to an island called "Goat's Head Island," wherein is a cavern stored with ammunition. We thus see that this description of the journey, which Schlegel thought described the actual path to a real Lodge, is the description of the road which the initiate is supposed to have followed previous to his entering the Lodge. The fact that the Vanguard briefly dismisses this part of the journey in a few words, and then in great detail describes what happened after he had ascended the Black Dragon Mountain, shows clearly that at one time, at any rate, there was a dramatic representation of this part of the journey, which has now largely been abandoned.

The Goat's Head Island is a synonym, of course, for the Isles of the Blest.

In many primitive initiation rites, as for example among the Australian blacks, it is customary to bandage the eyes of the candidates, and one might therefore have expected to find it here. The Hung Society is, however, perfectly correct in omitting it, for its ritual does not deal with physical birth, wherein the bandage represents pre-natal darkness, but is a higher degree, dealing with what befalls a man after death.

PREPARATION OF THE CANDIDATE.

Vanguard— Let down your hair.

(As soon as the candidates have done so the Vanguard cuts off the queue, or a lock of the hair if this be more convenient. As he does so he says this verse:)

Vanguard— The black silk is cut off so that we may serve the Prince of Ming,
But first give me your instructions and save my body.
To-night we come before the face of the Five Ancestors;
To overthrow Ts'ing and restore Ming is agreeable to Heaven.

(The hair is then arranged in the ancient Ming fashion¹ and when this is finished a brother brings forward a basin covered with a towel, and says this verse:—)

A Brother— The blue Dragon² is clear and resplendent,
And on it is laid a lotus blossom;³
When the black clouds are scattered the bright moon appears,
Strangers you are instructed to wash your faces clean.
In the Tsz-kin basin the heart of man is reflected,⁴
And the basin itself is covered with a precious veil;
Wash clean your traitorous hearts ere you appear before the Five
Founders;
Help our Lord to mount the throne and the days of Ming shall
come.
Without cap, coat or garments,
You can approach the porches of the Lord's temple.
Wash away the dust of Ts'ing and the true colour of your face
shall appear;
Do away with corruptness and perversity so that you may sit in the
temple of Ming.⁵

¹The unbraided hair politically refers to the abandonment of the queue, which had been imposed by the Manchus, and the return to the ancient Ming manner of wearing the hair. In the days of the Mings the Chinese wore their hair long, but made up into a kind of bun at the back, as do some Indian tribes and the Koreans of the present day. It seems probable, however, that there is an older and deeper significance than this, for the Vanguard says later in the ritual, "I re-entered the womb and my mother let down her hair." This seems to suggest that it was customary in China for pregnant women to unloosen their hair. The unloosening of knots, bands, etc., was often resorted to by women in a similar condition in other races in ancient times, and even still is among savages. The underlying principle is that the untying of such knots will facilitate an easy birth, on the well-known lines of sympathetic magic. See Chapter xiv. In Singapore it is also customary for prostitutes to let down their hair as a sign that for the time being they are unable to receive their clients.

²A poetic name for the washing basin of blue porcelain.

³A synonym for the towel.

⁴See Chapter xiv.

⁵On this line Schlegel has a very valuable note in which he points out that the word used for Ts'ing Dynasty is the same character as Ts'ing, meaning Dark, being merely distinguished therefrom by the addition in front of a straight line with two dots at the top. In like manner the character for Ming is composed of two characters representing sun and moon, which also means light. Thus these two lines would read "Wash away the darkening dust," etc., and the second line, "may sit in the temple of light."

(The towel is now removed from the washing basin by the Vanguard who says:-)

Vanguard— First remove the thousand-mile-long cloud,
So that the pure disc of the Moon may illuminate the City of
Willows:
The united waters of the three rivers are claimed by the people of
Ts'ing;
The sixteen superior and inferior principles fight for the Market of
Universal Peace.

(Next the faces of the would-be members are washed, while the Vanguard says:-)

Vanguard— A black cloud covered the water, and the water hid the Moon,
The black cloud was scattered and the blue Heaven appeared.
The heart of the faithful and loyal gleams bright,
But traitors and scoundrels shall perish before this basin.¹

(The candidates are now undressed, and while this is taking place the Vanguard says:-)

Vanguard— Remove the garments of Ts'ing and put on those of Ming,
For all here know the 36 oaths;
When we enter the Hung Gate and see the faithful and loyal,
We come to the Willow City to be instructed in the odes.

(The members are now clothed in white garments made in the Ming style, care being taken to see that they are made of cotton, as the use of wool is strictly forbidden.² If possible new clothing should be worn, but if necessary newly washed raiment may be substituted. The right arm, shoulder and breast are made bare³ and the left leg of the trousers is rolled up to just above the knee.⁴ While this is being done the Vanguard says:-)

¹This refers to the old belief that the reflection of a man is captured by the water and that this reflection is part of his life principle. See Chapter xiv.

²The prohibition of wool, is the outcome of a very ancient belief that the dead should not be buried in wool, which has been adequately dealt with in Appendix 2.

³Exoterically, at any rate, the object of this part of the preparation is to enable the small wound to be easily inflicted, for it will be found that at each gate the candidate is cut on the breast or shoulder. In many primitive rites of initiation the candidate is similarly wounded, and ever afterwards bears the marks upon him. For example, among the Australian blacks it is very usual to score the breast of an initiate with a sharp stone or shell, and the marks are henceforth proof that he has been properly initiated. It seems probable, however, that the original idea is to offer the blood of the initiate as a propitiatory sacrifice to the Earth Goddess or the gods of the Underworld. In support of this view it is worth remembering that when Odin forced his way into the Underworld in order to discover what was to be the fate of Baldur, as described in the *Edda*, Garm, the Norse Cerberus, attacked him and drew blood. See Vol. II.

⁴The left knee being made bare is an interesting and ancient custom in initiation rites. The reason why the knee should be bare is in order that the naked flesh may come into contact with Mother Earth when the obligation is taken. We do not know whether the candidate in the Hung Rite kneels only on this knee, if this is so it would explain why only one knee has to be bare. But as in the Chinese painting reproduced in this book the candidates are kneeling on both knees it would be unsafe to be too dogmatic on the point, although it is quite possible that the artist made them appear thus in order not to disclose the peculiar way in which they knelt. In any case, the left side is regarded as feminine, and the connection of the feminine sex with a degree representing re-birth would be sufficient to explain the emphasis laid on the left knee.

THE HUNG SOCIETY.

Vanguard— The honest man has a red countenance;¹
 A member of the Society changes my body.
 Who can recognise me
 Now that I appear in a new white robe?

(The Vanguard wraps a red head kerchief round his head² and as he does so says:-)

Vanguard— A head kerchief of a brand new colour
 Is placed on my head and I go to raise troops.
 I summon the heroes to assemble together,
 From the ancient times it has been transmitted unto this very day.

Above our head the red sun mounts the nine Heavenly regions;
 He marches forward till he enters the City of Willows;
 Guard our secrets carefully and never divulge them,
 For from the beginning to the end the brethren must all be called
 Hung.

Vanguard— Remove your shoes and put on these grass sandals.

(The sandals should be open at the sides and made of grass and hemp. While this is being done the Vanguard says:-)

Vanguard— On a pair of grass sandals³ I go walking,
 It is the seventh month and cold Autumn;
 Never say that the grass sandals are of no value,
 For you received them at your affiliation in the Red Flower
 Pavilion.⁴

¹The Chinese say that if a man is false his face turns white, therefore a red countenance indicates an honest and true heart. This phrase is important, as it seems to mark the point of transference from real life to symbolical death. The candidate is alive symbolically up to this point and his red countenance shows that he is an honest man. The phrase, "A member of the Society changes my body" suggests the change of death, and the appearance in the white body of a spirit. See page 23, Note 4. This change is completed by the putting on of the white robe.

Later in the book it is suggested that the whole of this degree was originally a higher degree following a degree of death, now remembered in the Traditional History given outside the door of the Lodge, of which several of the incidents in the preparing room are a brief summary.

²The kerchief does not appear in all the rituals. In some there is no mention of it nor of any substitute for it. Schlegel, however, on page 110, says that in some rituals this ceremony is replaced by one called "Girding the Waist." In this a strip of white cloth is wound round the waist. If so it is in striking analogy to similar belts, cords, etc., ceremonially fastened round the waist in certain other initiatory rites, such as that of the Dervishes. See also, *Who was Hiram Abiff?* Ward.

³See Appendix 2.

⁴Although it is clear from some rituals that the Red Flower Pavilion, as represented either by a model or by a kind of canopy over the Master, is actually in the Lodge itself, several lines in the ritual suggest that it was originally the ante-room, or else was an important point in a previous degree. Probably it was transferred inside the City of Willows from its proper position outside the West Gate during the period of persecution, for the sake of convenience.

Vanguard— As I put on the grass sandals I feel joy,
The faithful "Grass" has hemp on both sides.⁵
In the centre is a knot, made in the shape of a coin.
And with these sandals I can leap to the sands of peace.

(The candidates then wait in the ante-room with the Vanguard until the Master comes out to give them the Traditional History).

⁵This statement is literally true. The soles of the sandals are made of dried grass, but there is hemp on the upper and lower side of the heel and also wings of hemp, to which the cords which bind on the sandals are attached.



CHOP OF THE PRESIDENT OF THE
GHEE HIN SOCIETY.

(From Original Block.)



CHAPTER V.

(When the candidates are properly prepared the Master enters the ante-room alone, having first unbraided his hair, and relates to them the Traditional History, as follows:-)

TRADITIONAL HISTORY.

Master—

The foundation of our Order dates back to the time of the Emperor Khang Hi.¹ In those days in the State of Silu² there lived a great General named Phang Lung Tien, who was instructed by the Prince of that state³ to invade China at the head of a large army.

The General obeyed the command and advanced, spreading destruction far and wide. No-one was able to resist him and the news of his successes struck terror into the heart of the Emperor Khang Hi, who summoned his ministers before him and ordered them to go out against the enemy. So great, however, was the terror inspired by Phang Lung Tien, that none of the Imperial ministers ventured to undertake the task.⁴

In this predicament it was suggested to the Emperor that he should issue an appeal, which should be posted up throughout the whole Empire, calling for volunteers, and offering a huge reward and high honours to anyone one who could raise an army and defeat the invaders.⁵

These notices were posted up all over the country, and it chanced that a certain monk, who came from the Shiu Lam Monastery situated in the Prefecture of Foochou, saw the appeal, and, taking it down, carried it back with him to the Monastery and showed it to the Abbot.

¹Usually spelt K'ang Hsi, who ascended the throne in 1662 and was the second Emperor of the Manchu or Ts'ing Dynasty.

²Silu, it appears, lay between the Altai Mountains and the River Hoang Ho (North West of China).

³Stated in another account to be a Prince of the Eleuths, a Tatar tribe.

⁴This portion of the story is frankly incredible. It is impossible to believe as a historical fact that among the fierce Tatars, who had only twenty years before overwhelmed the old Ming Dynasty, not a single General could be found to face this invader. Moreover, we may be quite certain that a Manchu Minister who refused to obey an order from the Emperor would have instantly been executed. The story is probably allegorical, though whether it is a political or a religious allegory may be open to discussion.

⁵This seems to have been a policy often adopted in China in an emergency, if we can credit her historians. See the example already given in the story of Lui Pei and Kwan Yi in Chapter I. As the whole story is probably fiction it is possible that this incident is culled from the earlier legend.

Master—

On reading it the Abbot cried out, "In all the Empire are there not to be found any officers brave enough or sufficiently capable to lead an army against these invaders? If this be so it is our duty to see what can be done to save our country in its hour of peril, for we constitute a well-trained body of men, since we have always been well versed in athletics."

This suggestion was heartily approved by all the monks, and after some discussion they unanimously decided to set out for the Court of the Emperor and offer to form the nucleus of an army to fight the enemy.

Accordingly, next day, they armed themselves and the whole of the monks, to the number of 128, set forth, in due course reaching the Court of the Emperor at Peking. Here they presented a written petition praying that they might be allowed to go forth against the invaders. On reading this Petition, the Emperor summoned the Abbot and monks into his presence, and was greatly impressed by their manly appearance. He accepted their offer, and the monks prostrated themselves and thanked him for thus giving them, although not soldiers, an opportunity of showing their skill in the art of war and their loyalty and patriotism.

The Abbot and his monks thereupon withdrew and proceeded to the city against which the invaders were rapidly advancing, and which was destined to be besieged within a few days. In command of this city were two Generals who, thinking that it was a relief force, opened the gates with joy, but were astonished and disappointed to find that the party consisted of "nothing but a band of bald-headed monks," for so they called them.

With true politeness, however, they refrained from making any comments and invited them to take tea, at which the Abbot informed the Generals that they had come to defeat the Eleuths.

"We are highly honoured at your gracious condescension in leaving your monastery and hastening to our assistance, but was there not any experienced military commander deemed worthy of the task?" enquired one of the Generals.

The Abbot replied, "His Imperial Majesty, out of the kindness of his heart, enquired of the civil and military officers which of them would like to undertake the task of repulsing the Eleuths. Strange to say, however, none of them were willing to undertake the responsibility and, after ripe consideration, suggested to his Majesty that he should issue an edict, which should be posted up throughout the Empire, calling for volunteers and offering to appoint as Commander of the army anyone who seemed to possess the requisite abilities. In this proclamation His Majesty,

Master— departing from the usual practice in such matters, called on everyone of whatever rank or position, whether soldiers or officers, merchants, priests or sorcerers, to offer their services. When my attention was drawn to this proclamation, I¹ took down a copy and, accompanied by my monks, proceeded to the Capital and presented myself before His Imperial Majesty. With truly royal condescension His Majesty was graciously pleased to accede to my humble petition, and I have therefore come hither to fulfil my promise and save the Empire.”

After this explanation the Generals and the Abbot proceeded to talk on general subjects until a substantial feast had been spread, of which all partook, which being finished the abbot began to ask various questions concerning the positions which the enemy had taken up, and to discuss plans for defeating them. As the conversation proceeded the Generals were astonished at the military knowledge evinced by the Abbot, and greatly impressed and encouraged by his obvious familiarity with military tactics.

Having ascertained the exact character of the country, the position of the roads and passes, and where the rivers were situated, the Abbot announced his intention of making an attack on the enemy next morning. At dawn, after having invoked the spirits, he marched out of the City and skilfully laid an ambush at a point which the invaders would be obliged to pass on their way to the City.

Having carefully selected his men and posted them in strategic positions, he gave them precise instructions as to how they should act. This done, he drew his sword, made sundry magic passes, and uttered a series of powerful spells. He invoked Heaven and the Spirits Luh-ting and Luh-kah, summoning them to his aid. Then the battle was opened, and at its height the Spirits, obeying his behest, suddenly poured down a rain of stones and sand. This was accompanied by a mighty wind, so that the dust obscured the sky, and the Eleuths, unable to distinguish friend from foe, turned their weapons upon each other.

Gradually the great host was thrown into complete disorder, panic seized the soldiery and they turned in flight. They soon reached a ravine, named Hu-hu-chu, where the bulk of the monks were lying in ambush. Bombs and fiery darts came whistling from every side, while mines were exploded underfoot.² The dense smoke, mingling with the sand-storm, entirely obscured

¹A very human touch. The Abbot takes credit for what was really done by the nameless monk. See p. 30.

²This is in the text but may be a recent embellishment.



ANOTHER PLAN OF THE MYSTIC JOURNEY
GROUPED ROUND THE CERTIFICATE
OF THE SOCIETY.

Master— the pass, Phang Lung Tien and all his officers were slain and the whole host of the enemy annihilated.

Having thus utterly routed the invaders, the Abbot and his monks returned in triumph to the City, and after two days rest bade farewell to the Generals and proceeded to Peking.

On their arrival they were immediately admitted into the presence of the Emperor, to whom they related all that had transpired.

The joy of the Emperor knew no bounds and he commanded that for three successive days they should be led in triumph through the city, and that the people should do them every honour. For many days he feasted them in the Imperial Palace, and wished to shower rank and rewards on them. He offered the Abbot an important position at the Court, and tried to persuade him and his monks to enter his service.¹ The Abbot, however, on behalf of himself and his monks respectfully declined, thanked the Emperor for his gracious favour, and begged that they might be allowed to return to their life of peaceful meditation now that the crisis was over. The Emperor fully appreciated the motive which led them to decline the honours offered, and esteemed them the more, but insisted on bestowing various presents on the monastery, and in particular presented to it an Imperial seal, a jade ring, and a sword of honour.

This seal gave the Monastery extensive powers over the District, for any edict issued by the Abbot and chopped² with this seal had the force of one emanating from the Emperor himself.³ It was triangular in form and is the origin of the first seal used by the Hung Society. It contained four characters, but at a later date was replaced by our present seal, which has only one character—"Hung."⁴

¹The Abbot resisted this rather crude temptation but already, according to Eastern ideas, he had fallen before the more subtle one of coming out of his monastery and fighting to help an earthly king, a thing strictly prohibited to the monks. Significantly enough, the son subsequently turned upon him. Neither did he resist the third temptation whereby he gained for the Abbey the dangerous privilege of the Imperial Seal. This was his direct undoing later, and the lesson implied is that those who follow the spiritual life cannot assume rank and power in this mundane world without danger to their spiritual progress. It was this very temptation which corrupted the Mediæval monasteries, which became practically secular states instead of places of religious seclusion. There is, however, undoubtedly a further inner meaning.

²Chopped means "Sealed." "Put your Chop on it," is a very common phrase in the Far East.

³This corresponds to the Mediæval practice of conferring on an Abbey jurisdiction over the district, and constituted it a "Liberty," wherein the ordinary writs of the King did not run, and the Royal Officials had no power to arrest offenders. A famous example in England is the County Palatine at Durham which was under the jurisdiction of its Bishop. A convenient system for a Mediæval King, but exceedingly bad for the Spirituality of the Ecclesiastics who became immersed in mundane affairs

⁴See Illustration on title page.

Master—

Thus laden with presents for their Monastery, bestowed on them as a mark of recognition for the splendid service they had rendered, the monks returned to their Abbey rejoicing.

Sometime later¹ the Emperor Khang Hsi died, in the 61st year of his reign, and was succeeded by his son Yung Cheng. Eleven years after that date a new Prefect was appointed to the Judgeship in the Foochou district. This man was as avaricious as he was dishonest, and greatly coveted the Imperial gifts, especially the Imperial Seal, which he saw in the Shiu Lam Monastery when visiting it one day.

He was fully aware of its history, and of how it came into the possession of the monks, also of the great powers which it placed in their hands. He therefore began to scheme and plot how he could obtain it, and at first tried to persuade the monks to give it to him on various specious pretences, and in return for a substantial bribe.

The Abbot, however, replied that it had been entrusted to them by the Emperor as a special mark of his favour, in recognition of the service which the monastery had rendered to the State, and he therefore could not hand it over to anyone else. He added that its possession was not only a high honour but a solemn responsibility, for it bestowed on its holder almost unlimited power, including that of condemning a man to death. Such a seal he could not entrust to a stranger, lest it should ultimately pass into unworthy hands and become the instrument of injustice and oppression.

The refusal infuriated the Prefect, the more so as he perceived that the Abbot was under no delusions as to his true character. He therefore decided to obtain it by any means within his power.

In pursuance of his wicked design he wrote to the new Emperor at Peking, Yung Cheng, saying that the monks of the Shiu Lam Monastery were a menace to the peace and security of the realm, for by means of the Imperial Seal which they possessed they were able to oppress the whole countryside, defy the authorities and, worse still, were now plotting to overthrow the Emperor. He further pointed out that from their previous military exploits and the strength of the mountain fastness in which the Monastery was situated, if they did revolt the situation would be most serious.

¹About 1723. See, however, Appendix 3.

Master— In conclusion he prayed for instructions as to how he should act.¹

The Emperor was horrified when he received this letter from the Prefect, whom he completely trusted, but he could hardly believe the information and wrote to him to that effect, adding that he thought that he had been misinformed and instructing him to make further and more searching enquiries.

Herein the Emperor acted wrongly and as does not befit a monarch, for clearly if the Prefect's report was not to be trusted he should have sent an independent investigator. As it was the treacherous Prefect merely replied that the situation was as he had previously stated, and added further falsehoods, all tending to prove that the monks were on the very point of breaking out into open rebellion.

On receiving this second answer the Emperor was very wrath that the men whom his father had honoured for their fidelity and loyalty should thus abuse the privileges bestowed upon them, and conspire to bring about the downfall of their benefactor's son. At the same time he was seriously perturbed, and hesitated to take open action lest this should precipitate the supposed revolt.

He therefore asked the wicked Prefect for his advice, which, of course, suited the treacherous Tang Shing excellently, and he thereupon suggested the following abominable plan,² which was approved by the Emperor Yung Cheng.

He advised that the monks should be slaughtered and the monastery razed to the ground. In order that the troops might fall upon the Monks before they had time to arm themselves, or to man the passes which led to the monastery, he advised that resort should be made to treachery, adding,

"Let the Emperor send a New Year's Gift to the monastery, consisting of poisoned wine, as a mark of his continued favour, but let it be accompanied by a large body of troops, ostensibly as a further mark of honour and to protect the gift from the possible depredations of brigands."

¹In this plot there are three villains, as in the Masonic legend.

Symbolically, the traitor monk, represents the body, the Prefect, the Soul, which persuades the Spirit, represented by the Emperor, to give the evil order. In the Masonic Legend it is also the third villain, representing the spirit, who causes the actual tragedy. See *The M.M. Book*, published by The Baskerville Press, Limited.

It is only when the Spirit is led astray that a man can do fatal damage to his chance of eternal salvation, but the Soul is the link between it and the Body and may persuade the Spirit to do evil.

The three also correspond with the three winter months which "oppress the Sun." According to one version of the Hindu legend it was three miscreants, representing the Winter months, who murdered Krishna.

²The exact details of the plot vary somewhat in different rituals, but the above seems to be the most usually accepted, and is probably the original version. There is, however, an important variation in the whole of this part of the story, which is given in Appendix 3.

Master—

He also suggested that he himself should take charge of the embassy, and see that the Emperor's commands were carried out to the letter.

Accordingly the expedition set out, and as it approached the monastery fell in with a man named, Ma I-fuh, who was the seventh man in physical prowess in the monastery, and for that reason was known as "A'Tsat."¹

But though his physical powers were great his character was vile, and in consequence of his lewd and lawless conduct he had been expelled from the monastery by the Abbot, after having been well beaten.

In consequence he hated the Holy Abbot and the Monks, and was always meditating how he could be revenged upon them. He knew that the Prefect also hated them, and so he made common cause with him and told him that unaided he would never be able to slay all the Monks, as there were many ways of escape from the building, and secret paths through the mountains by which many could make their way to safety. He therefore offered to show the Prefect these spots, and to conceal soldiers all round the monastery so that none could escape alive. While this was being done by A'Tsat, the Prefect advanced openly to the monastery with the remainder of his retinue and the Imperial gifts. He presented the wine to the Abbot declaring that the young Emperor sent them this present as a proof that he, like his Father, continued to hold them in the highest esteem.

The Abbot, suspecting no evil, was highly gratified, and invited the Prefect and his soldiers to join them at a feast, whereat the wine was solemnly opened. But as soon as he smelt it his suspicions were aroused. He immediately sent for his magic cup,²

¹A'Tsat means '7', and this is the name given to the White Cock whose head is struck off when the candidate takes the great and final obligation, which act implies 'May I perish as A'Tsat did if I, like him, prove a traitor.' It is a curious fact that the Chinese character for this name encloses a St. Andrew's Cross with the bottom right foot turned up and should be compared with the sign for wood. The character for 10 is a Latin Cross. The significance of the number, 7, is given in the chapter dealing with the esoteric meaning of numbers among the Chinese in Vol. III. Here we need only note that it is the *number of death*. A'Tsat represents the Body, and more especially its physical passions.

Among the twelve Monks who accompanied St. Brendon in his mysterious voyage to the Isles of the Blest was an evil Monk, who was carried off by the Devils who lived in the Island of the Damned. See Vol. II.

²Poison detecting cups are a common feature all over the world. Often the power is supposed to reside in a jewel attached to the cup, and at Trinity Hall, Cambridge, there still exists an old Mediæval cup believed to have belonged to Bishop Bateman, who founded Trinity Hall in 1360. The cup is known as the "Poison Cup," and tradition affirms that it once had a jewel (generally described as an opal) in the lid, which changed colour if the wine in the cup contained poison. The cup itself is made of silver and in appearance is like a somewhat squat tumbler. It has a flat lid, which fits inside the rim, and the lid has two handles in the centre, one on either side. One of these handles is a flower made of silver, and the other certainly

Master— made from the horn of a rhinoceros,¹ and as soon as the wine was poured therein it began to smoke and give off noisome fumes.

Seeing that his treachery was detected, the Prefect threw off all disguise, and ordered his soldiers to attack the Monks and fire the monastery. The Monks were unarmed and most of them were cut down on the spot, but the Abbot, followed by a handful, rushed into the Temple and, throwing themselves before the statue of the Buddha, called on him for aid.

It was indeed a great iniquity that so many of the monks of the Shiu Lam Monastery should thus perish miserably. They were sincere and disinterested men, who by their fidelity had saved the State in the hour of peril, and being men of a virtuous life their injured ghosts were unappeased, and the wrong done to them reached the Heavens. Their cries mingling with the prayers of the Abbot moved the Holy Dharma-Buddha, Who cried, "The destruction of the Shiu Lam Monastery was predestined by Fate, but these few who have not perished shall yet set their hands to a mighty task, and I ought therefore to save them and show them a way of escape."

He thereupon changed a yellow and black cloud into a long causeway. The Temple filled with smoke, great clouds billowed about the statue, and the monks, one of whom was carrying the Seal, seeing this causeway, made their escape thereby.

On finding themselves outside the burning monastery they saw the traitor monk, A'Tsat, helping the soldiers. This roused them to fury and, regardless of the fact that it meant almost certain death, for they were unarmed, they determined to slay the traitor. They therefore hurled themselves among the soldiery, tearing the weapons from their hands, and never resting until they had meted out to the traitor the death he so richly deserved. Nevertheless, it was at a terrible price, for only five succeeded in making good their escape along the causeway.² This led them to a

once held a stone. If anyone suspected that the cup contained poison he had only to reverse the lid and then lift it off and look at the stone. By this means the stone would come in contact with, or near to, the wine, and it was believed would change colour if the wine had been poisoned.

Unfortunately not only is the original stone lost but there is no authentic evidence as to whether it was an opal or not, although this is usually believed to have been the case.

¹The horn of a rhinoceros is believed by the Chinese to contain some substance which will enable anyone to detect poison. They also think that ground up it makes a valuable medicine, and even in Burma the Chinese will always pay a big price for the horn of a rhinoceros, which they grind up for this purpose. The virtue of the rhinoceros horn goblet lay in the material itself, which on coming in contact with the poisoned wine caused it to fume, etc.

Another version says "He plunged his magic sword into the wine and immediately a nauseating smoke arose which almost stupified everyone present." For further details concerning magic swords, see Vol. III.

²One version says 18 escaped but 13 died amongst the mountains. See Appendix, 6.

Master— bay near Shih-san-li, at Ufan, where the cloud roadway joined the Heavens. Here they were hidden by two boatmen named Sieh and Wu.

Next morning the soldiery, having found that a few of the monks had escaped, made their way towards the sea, saw the five monks and followed in pursuit. After fleeing ten¹ miles their further progress was barred by the ocean and all chance of escape seemed to be lost, for their pursuers were closing in upon them fast. In their dire extremity they threw themselves upon their knees and raised their voices in prayer to Heaven, saying, "O Lord Buddha, we, the monks of the Shiu Lam Monastery, have rendered meritorious service to the gods of the land. We served the late Prince with absolute fidelity, and now see how we are stricken by a traitor. A hundred and twenty-three of our number have perished in the flames of our monastery and only we five remain. Having fled to this place we find all hope of escape cut off. Before us is the Ocean, and behind us our enemies close in upon every side. To Thee we call; have mercy and save us!"

As they ceased praying the two genii, Chu-kwang, and Chu-kai, appeared before them, seated on the end of a cloud, and, pointing with their fingers, cried, "Hasten!"

The monks then saw a yellow and black cloud which changed before their eyes into a bridge of two planks, one of iron² and the other of brass. When the soldiers came to the spot they saw nothing, neither was there any bridge, only the open ocean. They therefore returned to the wicked Prefect.³

These monks are the Five Ancestors, the Founders of our Order. By good fortune it chanced that one of them had upon his person the precious triangular seal⁴ at the time of the burning

¹A symbolical number, referring to the ten days which the soul spends in passing through the Underworld. c.f. Dante's journey. It should be compared with the ten days which the Hung boat takes to reach the Bridge of two planks. The Chinese "mile" measures 629 English yards, not 1760 as does the English mile.

²See Vol. II on this Bridge. It may as well be said at once, however, that it belongs to the world beyond the grave. It is worth noting that the account of the Harrowing of Hell given in the Apocryphal Gospel of Nicodemus, states that Christ broke down the gates of *iron and brass*. The similarity between the colour of the cloud and the bridge should be noted, as also that the Canseway which led out of the burning Monastery was made out of a yellow and black cloud. This former causeway is likewise a bridge but must not be confounded with the second bridge. The whole subject will be discussed fully later.

³See alternative version of this part of the legend in Appendix 3.

⁴This Seal has a striking analogy among Operative Masons, who declare that the three Grand Masters had each a Staff, five foot, four foot and three foot long respectively. With these they were able to make a right angled triangle, and by means of it plot out the ground plan of the building, square, two by one or three by one, as required. This statement is quite true, as I have tested the method laid down. To obtain this secret three men likewise conspired.

Among the Chinese the triangle is a sacred emblem standing for Heaven and Earth, which form the two sides, and man, who forms the base, begotten of these two. Heaven is the Father, Earth the Mother, and Man, the Child. The triangle is made out of the Chinese characters Yap = to enter, and Yat = One.

Master— of the monastery and thus brought it with him into safety.

In due course they reached the Temple of Kao Chai,¹ near which was a stream, and desiring to quench their thirst they stooped down to drink, when they beheld a white porcelain Censer² floating in the stream. On lifting it out they saw that it had two handles, or ears, and on it were the characters "Overthrow Ts'ing and restore Ming."³

"This is the Will of God," they cried, and hid the Censer in their clothing. Henceforth it became one of their most precious possessions, and to-day no Triad Lodge is without a copy.

Again continuing their flight they came to the spot where Cheng Kiun Tah was buried. This man had been one of their companions during the war with the Eleuths and it was his wife and sister-in-law that Ma I-fuh had tried to outrage. Ma I-fuh was the same man as A'Tsat, and it was this particular offence which led to his expulsion from the monastery.

When the Emperor ordered the massacre of the monks of the Shiu Lam Monastery he at the same time sent messengers to Cheng Kiun Tah ordering him to commit suicide, falsely accusing him of treachery, but he was as innocent of the charge as were his friends, the monks. On arriving at this grave they found Kuo Sin Ying, the dead man's wife, and Cheng Yü Lan, her sister, praying there and joined their prayers with those of the widow and the sister-in-law, and also the two sons of the dead man.

At this moment their pursuers appeared in sight and the fugitives were in despair, but just as they had given up all hope the ground opened and a magic sword⁴ of justice made of peach-

¹This Temple is commemorated in the Triad Lodge by a model and by references in the ritual. It is one of the three Temples in the City of Willows. The literal meaning of the word is, "An ancient stream," which obviously conveys a symbolic meaning.

²This censer is shown in the illustration, op. page 40, though often cheap substitutes are used. Readers should note that a Chinese Censer is not swung as is the Western variant but stands on the altar and holds joss-sticks. Symbolically this censer appears to correspond with the Holy Graal of the Mediæval legend. It also has a magical significance. Incense in all countries symbolises prayer, is pleasing to the Spirits of Light and obnoxious to evil Spirits.

Mediæval legends are full of references to the fact that the Devil cannot bear the smell of incense, e.g. The Devil was flying over Chesterfield and, feeling tired, perched on the new spire of the Church just when the clergy were holding service. The incense made him sneeze and he flew off in disgust, but so violent had been his contortions that the spire was twisted thereby, as can be seen to this day.

The Magic Censer almost certainly is a remembrance of the ancient Palladia of the early Chinese Emperors, which consisted of nine bronze tripods, concerning which see Vol. III.

³. Henceforth the watchword of the Hung Society. Ming means the Dynasty of Light. Hence, symbolically, they were instructed to war against the powers of darkness. Throughout the whole of these ceremonies there appear to be two interpretations, (a) the political one, intended for the majority, (b) the mystical one, appreciated by only a few, although probably it was the original meaning, the political aim being superimposed at a later date. A similar process has occurred in the case of Masonry in some Latin countries.

⁴See special chapter on "Magic Swords" in Vol. III.

Master— wood, shot forth. On one side of the handle were engraved certain characters, which meant *Two dragons disputing over a pearl*,¹ and on the other Overturn Ts'ing and Restore Ming.

Kuo Sin Ying seized the sword and on striking at a soldier was amazed to see his head fall off, although she had not even touched him. She thereupon rushed at the rest of the Imperial troops, several of whom were similarly slain, while the remainder took refuge in flight.

Soon after the monks left the women and proceeded on their journey, but it was not long before the Officer in command of the Imperial troops, hearing of what had happened, descended upon the house of Kuo Sin Ying. Hearing that they were coming she gave the sword to her two sons, who fled and joined the five monks, and it is in this way that the magic peach sword came into the possession of the Hung Brotherhood.

When the soldiery reached the house of these illustrious women they endeavoured in revenge to outrage them, and the two fled, pursued by the ravishers towards the river. The Ferryman was about to take them on board when their pursuers called out that the women were traitors whom they were about to arrest, and thus misled as to the true facts the boatman left them to their fate.²

Seeing all hope of escape thus cruelly cut off, and valuing their honour more than their lives, these brave and loyal-hearted women threw themselves into the San Ho river and were drowned. Their bodies floated to Kang Wei, where they were recognised and honourably buried.

When the news of this latest outrage reached the monks they determined to avenge it at all costs, and to this end hid themselves in a wood near Cheng Kiun Tah's house. As soon as the leader appeared at the head of his troops they hurled themselves on him and cut him in half, and then escaped from the enraged soldiers owing to the assistance given them by five horse dealers, who are now known to the Society as the Five Tiger Generals.³

These men had been unjustly oppressed and compelled to

¹A common motive in Chinese Art and there are several legends referring to it. Probably the dragons represent the eclipse and the pearl, the Sun.

²See also Appendix 6.

³Thus turning the five into ten. The fact that they are horse-dealers is more significant than it appears to be at first sight, but the point will be considered in Vol. III. in conjunction with the sacrifice of a horse and an ox during the ceremony. The first meaning of five is the five senses, and hence man in the flesh, but ten represents the ten principles of the Supreme Being, called the Sephiroth in the Kabala.



THE ALTAR SHOWING THE PRECIOUS CENSER
AND THE
PICTURE OF KWAN TI.

Master— become outlaws, although upright and honourable in character, and it was because they had learnt of the gross injustice which had been meted out to the Monks that they wished to join them.

Soon after the band met an outlaw, Chan Kan Nam. The reason for his outlawry was that he had killed a man who had molested his wife and child. Owing to his high moral character, great personal strength and undoubted magical powers, the others chose him as their leader, and he subsequently became Master of the first Lodge. It is for this reason that the Master of a Hung Lodge is always called Chan Kan Nam.¹

The whole band then journeyed till they came to the Red Flower Pavilion² where they rested the night, and while there a red flame suddenly burst from the censer which they had brought with them. They considered that this was a sign from Heaven that they should devote their lives to avenging the treacherous conduct of the Emperor Yung Cheng.

They therefore swore a solemn oath of brotherhood, and first of all, having no incense sticks, took three pieces of grass,³ and for candles lighted two pieces of wood.⁴

Herein they followed the excellent example of our illustrious predecessors Lui Pei, Kwan Yu and Chang Fei.

As they had no Divining Blocks⁵ they used two tea cups⁶ and asked if they should avenge the wrongs of the Shiu Lam Monastery and strive to overturn Ts'ing and restore Ming. The cups were thrown, and in falling did not break, which they accepted as a sign of approval.

¹In some accounts Chan Kan Nam is said to have been an Officer in *The Board of War*, and also a member of the Han Lin College, who protested against the massacre of the monks and consequently lost his post.

²The Red Flower Pavilion forms an important feature in the Triad Ritual. It appears to represent the womb, and therefore a ceremonial rebirth. See ritual p. 103. "I entered once more the womb." Such poetic synonyms are characteristic of the Chinese.

According to G. Schlegel in *The Hung League*, p. 15, the name of this temple was "Kao-Khi," and there they met two other men, who joined them, namely, Wan-Hiung and, I-hiung which makes their number up to thirteen. With the Heir apparent and their great General Wang who joined them later we then get fifteen, the number who, according to the Masonic story, were sent out to seek the Master. According to some Chinese the Soul consists of 15 parts.

³Represented in the ritual by joss sticks. The use of grass, however, and of the pieces of wood for candles, leads one to suspect that this is a trace of the old Vegetation, Fertility Rite found all over the world. This aspect is fully considered in Vol. III.

⁴These are represented in the actual ceremony by two red candles, but the Master lights the lamp with touchwood, thus preserving the traces of the Vegetation Rite.

⁵Pieces of wood shaped like a kidney bean, on one side convex and on the other flat. The question is put to the Gods and the answer depends on the way the cups fall. See special note thereon in Vol. III.

⁶Chinese tea cups are usually very small and without handles. See illus. op. p. 72.

Master—

They then pricked their fingers,¹ and mixing the blood with wine, drank it and swore an oath of brotherhood, pledging themselves to undertake this task, raise soldiers, buy horses and collect all the braves of the Empire under their standard.

While they were doing this a young boy appeared and asked leave to join them. His whole appearance was uncommon and he was clearly of noble descent, but the brotherhood at first refused to admit him when they learned that he was only 14 years old. Thereupon he said that he was the great grandson of the Emperor Tsung Ching Wang of the Ming Dynasty, born of a concubine. He added that his name was Chu, and his surname Hung Chieh, for his ancestor was the great Emperor Hung Wu, founder of the Ming Dynasty.²

The young man then said, "If I do not attempt to recover my Empire, how can I face my ancestors in the next world? Let me join you, and if I recover my throne I will rebuild the Shiu Lam Monastery."

They demanded of him a proof and he thereupon produced a perfume bag of Imperial make, on seeing which the band prostrated themselves, crying, "Heaven has sent us the Prince Imperial. This is according to the will of God. *Let us obey Heaven and act righteously.*"³ They thereupon agreed to support his claims.

They therefore lifted him up and placed him upon a high seat, and prostrated themselves before him, but the young Prince raised the brethren from the ground, saying, "I am not yet worthy of so high an honour, neither would I venture to accept of it."

They made their way into the Province of Canton where on a certain day they arrived at a monastery which was situated in *The Camp of Universal Peace*. From this there came out an Abbot, who was named Wan Yun Lung, and asked them who they

¹The oath of blood brotherhood is found all over the world. In some places a scratch is made on the arms of two men. These wounds are then made to touch so that the blood mingles. There is a general belief that the blood is the life of a man, and by drinking it another man acquires his characteristics. See Chapter, "Blood Brotherhood," in Vol. III.

²The founder of the Ming Dynasty was Hung Wu, who expelled the Tatars and ascended the throne in 1368. He was a young monk, by name Chu Yuan Chang, and the fact that this young aspirant to his throne had the name of Chu is significant. It is also correct to say that Hung was more or less a surname of the Ming Dynasty, for quite a number of Emperors, as well as the founder, used it for the title of their reign. It is quite possible that there is a subtle hint that the name of the Society is derived from this old Imperial name, but it is probably not the original meaning. In view of the careful association of monks with the foundation of the Society to restore the Ming Dynasty, we should bear in mind that the actual founder of that Dynasty was a monk.

³Hence the famous Triad motto.

Master— were who came with so large a force behind them, for by this time they had gathered a large number of troops. As he spoke he made signs to them with his hand, and thus encouraged they told him the whole story of the destruction of the Shiu Lam Monastery, whereupon he exclaimed in a loud voice, "O finish, finish."¹

Encouraged by his compassionate tones, the brethren asked him to be their Elder Brother (Grand Master), to which he consented.

Now Wan Yun Lung was a man of enormous strength and size, being twelve feet high² and eight feet in circumference, with red hair, a head as large as a bushel and arms like the branches of trees.³ He made up the number of leaders to fifteen.⁴ These events took place on the 25th day of the 7th Moon, which date is still kept by us as a solemn festival.

They then appointed Officers as follows:—Wan Yun Lung was made Commander-in-Chief. Chan Kan Nam was appointed Incense Master, and Hwang-ching-yin was made leader of the Vanguard, his name being changed to Thian-yu-hung, which is the name always borne by the Vanguard in the Lodge. The rest of the brethren adopted the surname of Hung and took as their watchword, *Patriotism*.

On the 20th day of the 8th moon, having by then raised a considerable army, they came in sight of the Manchu troops. They thereupon sacrificed to their Standards⁵ and commenced the

¹This is a very cryptic phrase and I cannot attempt to explain its inner meaning, although no doubt it has one, and in view of the fact that Wan Yun Lung was subsequently slain it may have a prophetic significance. It will be noticed that they immediately put him above the Heir Apparent, and there are certain peculiarities about his physique which suggest that he was at least a demi-god, and possibly represented the Spirit of Corn or of Vegetation.

²The Chinese foot is 13½ English inches long.

³The red hair suggests that he represented the Corn Spirit, who in so many countries becomes the Dying God. Thus Plutarch informs us in *Isis et Osiris*, 73.33, quoting Manetho, that the Egyptians sacrificed red-headed men and scattered their ashes in a winnowing fan at the grave of Osiris. Compare also Diodorus Siculus. I. 88.5.

The references to his gigantic size clearly imply a semi-divine being, while the statement that his arms were like branches suggests a tree god. On the other hand he has distinct Solar characteristics, but such contradictions are often found in the Dying God.

⁴We have already referred to this point in a previous note. If, however, following the usual version in Singapore we omit the previous two the number becomes 13, corresponding to the twelve signs of the Zodiac and the Sun, represented by their leader. Other bands of twelve heroes and their leader will occur to readers, e.g., Moses and the twelve tribes; Christ and His twelve apostles; St. Brendon and the twelve monks, who set forth to find the Isles of the Blest, etc. The identity of Wan Yun Lung with the Sun is suggested by his place of burial. Fifteen is, however, the complete symbolic number.

⁵It will be seen later that in like manner when opening a Lodge the Master sacrifices to the Standards. It will not be forgotten that before going into battle the Romans always sacrificed to their Standards.

Master— attack. Day after day the conflict raged and lasted till the 9th day of the 9th Moon.¹ Suddenly Wan Yun Lung lowered his hand, ceased fighting, and fell dead on a sharp paving stone.

The Five Founders who were watching the course of the battle from the ramparts led forward the reserves, routed the enemy, and recovered his body. The victorious Brotherhood took up the corpse and the head of their dead leader and marched North Eastwards, and as they were doing so there appeared in the North East a cloud of five colours. The five Founders thereupon declared that though Wan Yun Lung had fallen Heaven had sent this as a sign to show that though dead he was still Grand Master. They buried him with full honours on the left side of Five Phoenix Hill,² near Lake Chu.³ The grave lies at the South East and faces the North West, while its geomantic position is Yin-Shin-fan-kin.⁴

Their Master Chan Kan Nam raised over the Hero a mound, 30 feet broad and 218 feet 3 inches long, which he named *The Octagonal Camp*,⁵ and on it erected an obelisk of triangular form, 9 feet high and 3 feet 6 inches broad. On the front were written 16 characters, to each of which was added the character for

¹Note the use of the symbolic number 9, which runs throughout the whole ritual.

²The Phoenix is the bird of the Sun and is a common motive in Chinese art. It is also sacred to the Toaist Goddess Ma Ku. The well-known Greek legend that the Phoenix lived 500 years, then burnt itself to death and arose from the ashes re-invigorated, is clear evidence of its association with the sun, which sinks in a blaze of glory in the West only to rise again next day. Hence this bird has been quoted as a symbol of the Resurrection. The burial of Wan Yun in such a place emphasises his Solar character, and certain details concerning his tomb stress the fact that he is the Sun God in his Preservative aspect, i.e. the three drops of water, water being a regular attribute of the Preserver in almost every religious system. It is a curious fact, however, that he is never mentioned again either in the legend or the actual ceremony, and this tends to indicate that the legend itself was once a previous degree dealing with birth, life, death and the resurrection, now much shorn of its former importance, while the second degree, whose ritual we still have, describes what happens to the risen man.

³The similarity of this name with that of the young Pretender and of the original founder of the Ming Dynasty cannot be overlooked. It should also be noted that we thus obtain the Mountain and the Lake, which always occur in legends describing the passage of man from this world into the Underworld. It is possible that five Phoenix Hill in this legend becomes the Black Dragon Mountain of the Ritual. Note the dragon oppresses the Sun in Chinese Mythology.

⁴This geomantic expression literally translated means, "The element metal divided by the branch Yin and the stem Shin."

⁵No doubt this refers to the eight sided diagram which forms an important element in Chinese magic and divination. See Vol. III. It is, however, difficult to see how the mound could have been a true octagon unless the word translated "broad" really means, "high." If, however, it is correctly given we should obtain a long barrow such as some primitive races raise over their illustrious dead. In any case the length is clearly symbolical, for the numbers 21, 8, and 3, when placed in position in Chinese form the name "Hung," and there are constant examples in the Triad Ritual of a play on numbers and words, reminiscent of the numbers given in the Revelation of St. John.

Master— Three drops of water,¹ and before the grave a nine storied Pagoda was erected.²

After the funeral rites were ended the Master Chan Kan Nam consulted the Fates and declared that the Destiny of the Ts'ing Dynasty was not yet fulfilled, and instead of continuing a hopeless struggle they should disperse over the face of China and organise themselves, so as to be able to continue the struggle at a more auspicious date.³

The band decided that this was the wisest policy, and before separating solemnly constituted the *Tien Ti Hui* or *Hung Society* dividing it into five Provincial Grand Lodges, each under one of the five monks, allotted to each an appropriate banner and appointed signs and pass words by which brethren might at all times recognise each other.

The five horse dealers were placed in charge of five lesser Lodges, but it is the five monks of the Shiu Lam Monastery whom we venerate as the five Ancestors of our Order.

On parting, the five Ancestors made a verse,
Which Hung braves⁴ carry concealed.
But if brothers see it they understand,
And instantly every quarrel is healed.⁵

The Five⁶ original Provinces of our Order were:—

¹Exoterically these would refer to the tears of the brethren, and esoterically to the element of water, which is always associated with God the Preserver. Certain of the intermediate degrees in the A. and A. Rite, which deal with a certain tomb, direct that the hangings of the room be decorated with tears.

²The description of the grave is clearly allegorical and brings to mind the account of the monument raised to the Masonic hero in certain of the Intermediate degrees of the A. & A. Rite, and also the grave of Christian Rosenkreuz. The inscriptions on the Obelisk appear in the Triad ritual on the doors of the Red Flower Pavilion, together with the characters for water, thus emphasising the fact that the way to re-birth leads through the portals of death, real or mystical. The Nine Storied Pagoda also appears in the Triad ritual, in the City of Willows.

³The age-old mystery of the apparent triumph of the powers of darkness in this world is here indicated. Evil is never really completely vanquished on the mortal plane. The same theme appears in the story of Set and Horus, who in this tradition are represented by the Imperial troops and the Hung Society, while Wan Yun corresponds to the dead Osiris. Compare also the Persian legend of Orimazda and Ariman.

In like manner Moses died before reaching the promised land which the twelve tribes nevertheless conquered.

⁴Hung also means "A great, boundless, Inundation" or "A vast flood overwhelming the face of the world." We thus see that the Hung boat which occurs later in the ritual has more than a fanciful resemblance to the Ark of Uta-Napishtim in the Babylonian story of the Flood which occurs in the story of Gilgamish. See Vol. II.

⁵A slightly different version of this verse occurs later in the ritual. See p. 106. It is the great test verse of the Triad. The original in Roman characters appears on p. 46.

⁶The number five is one of certain numbers which obviously have an esoteric significance in the Triad ritual. It continually recurs and has meanings within meanings. Its basic significance is undoubtedly the five senses in man, and therefore man himself, but there are many other fives to which the Chinese attach peculiar importance. For example, the five elements, whose colours are the same as those of the five Provinces, and the five virtues. Perhaps however,

THE HUNG SOCIETY.

Master—

- (1). Fukkien.
- (2). Kwangtung.
- (3). Yunnan.
- (4). Hukwang.
- (5). Chekiang.

and their respective banners are:—

- (1). Black.
- (2). Red.
- (3). Yellow and Carnation.
- (4). White.
- (5). Green.¹

This, O Recruits, is the history of the foundation of our Order, and may Heaven protect Hung and righteousness spread throughout the Empire.

(When he has finished the Master gives the candidates certain signs and passwords, and then returns to the Temple to consecrate it and open the Lodge. Meanwhile the candidates are left waiting outside.)²³

the most significant five is the five great Planets, namely Mars, Jupiter, Venus, Mercury, Saturn. We thus get the five monks as representing the five planets, their Master Chan who carries on the Order after the death of Wan, representing the Moon, which shines through the night because of the reflected light of the Sun, represented by Wan, who was dead and therefore invisible. It must not be forgotten that in many countries the Moon Goddess has dominion over the Underworld. In some of the rituals in addition to the Banners of the Five Ancestors we find the banners of the Sun and Moon, although there are no specific banners for the remaining planets, and this fact is very significant. In many parts of the world it is believed that the good and bad fortunes of man are influenced by the planets, who thus may be regarded as the avenging Angels of the Lord, and the seven avenging angels of the Apocalypse, seem to have taken over their attributes. For a full consideration of Chinese numbers, see Vol. III.

¹These colours are also those of the five elements.

²The Pass sign is, "Stretch forth and separate the five fingers of the right hand." The bulk of the signs are explained more fully and taught in Lodges of instruction after the ceremony, this is owing to their vast number and complicated nature.

³The Test verse in Chinese, but written in Roman letters, is:—

Ng yan fan hoi yat shau shi
 Shan seong Hung Ying mo yan chi
 Chi sz chuen Tak chung Heng Tai
 Hau loi seong hui tuen yuen sze

The actual rhymes are as follows: shee: chee: Tai: see.

CHAPTER VI.

CONSECRATION AND OPENING OF THE LODGE.

(After leaving the candidates the Master re-enters the Temple with his hair down his back,¹ his right shoulder bare, and clad in white robes of the Ming period. When he puts these on he says the following verse:—)

We put on mourning with the white clothes.
To-night all Sons of Hung should listen with care;
For the loss of those who were treacherously slain
We must mourn for a full three year.²

(He then binds about his head a red fillet or turban, repeating as he does so this verse:—)

This red cloth is bright and new,
My elder brothers³ instructed me to bind it on my head.
With them with all our strength we will unite
Overturning Ts'ing with myriads of braves.

(Having done this he passes through each gate on his way to the altar, and at each repeats an appropriate verse.⁴ As he arranges the sacred objects on the altar he consecrates the more important ones as follows. As he arranges the Flags of the Five Ancestors, he says:—)

Master— The Five Ancestors passed down to us Five Banners,
Which were set up in five cities.
Who can tell us the mystery of these Flags,⁵
Black, red, crimson, white and green?

(He blesses the Warrant Flag with the words:—)

¹To-day queues are no longer worn but the ritual has remained unaltered.

²In China the period of mourning for a parent is three years. By thus renewing their vows the Hung Heroes are always in mourning.

³Here means, predecessors.

⁴These are not written in any ritual but they are probably the verses actually written over the gates. See p. 13. If so this would explain their omission from the text.

⁵There is a hint here which makes it evident that the Banners themselves have a hidden esoteric meaning, quite apart from their obvious association with the Five Ancestors. It should be noted that their colours are the same as those of the five elements, and these five elements are considered to be represented in man himself by his senses, etc., as was the case among Mediæval alchemists. See Appendix 2, also Vol. III.

Master— The Banner¹ of the Commander-in-Chief looks dignified:
 The characters "Overthrow Ts'ing and restore Ming"
 Are prominent in the sunlight.²
 They rally the heroes who dwell within the four seas.³
 United we shall carry all before us.

(He blesses the Seven Starred Banner thus:—)

Master— The auspicious constellation is on the Banner⁴
 Whose power is felt throughout the whole earth.
 With the downfall of barbarism comes Unity,
 And Ming shall reign again for a thousand years.

(He then blesses the Banner of the Victorious Brotherhood, which bears the character, Shou.)

Master— Behold the Red Flag bearing the character "Shou":⁵
 The Manchus perceive it and tremble with fear.
 The Sons of Hung shall recover the Empire for Ming;
 To follow the ways of Heaven we must rise and put an end to
 Ts'ing.

(He blesses the Magic Sword, saying:—)

Master— The precious sword lies in Muk Yang City,⁶
 With lustre it is resplendent;⁷
 Those who are righteous and loyal need have no fear,
 But the wicked and disloyal shall perish under it.

(As he arranges the Pen, Ink Tablet and Inkstone, etc., he says:—)

¹This is another point of similarity with the procedure in a certain masonic "Higher Degree" in which an important banner is displayed near the Master, and during the ceremony plays a prominent part. A sword of state is also carried before the Master in this degree and is associated with the banner, just as a sword is associated with the banner of the Commander-in-Chief.

²The colour of the background is red, symbolising sunlight. There is also a reference to the esoteric meaning of the word Ming which is "Light." It must not be forgotten also that one meaning of the word Hung is "Red."

³The Four Seas are those which surround China, and the meaning of the sentence is that the members of the Triad Society throughout the whole of China will unite to overthrow the Manchu (or the Powers of Evil).

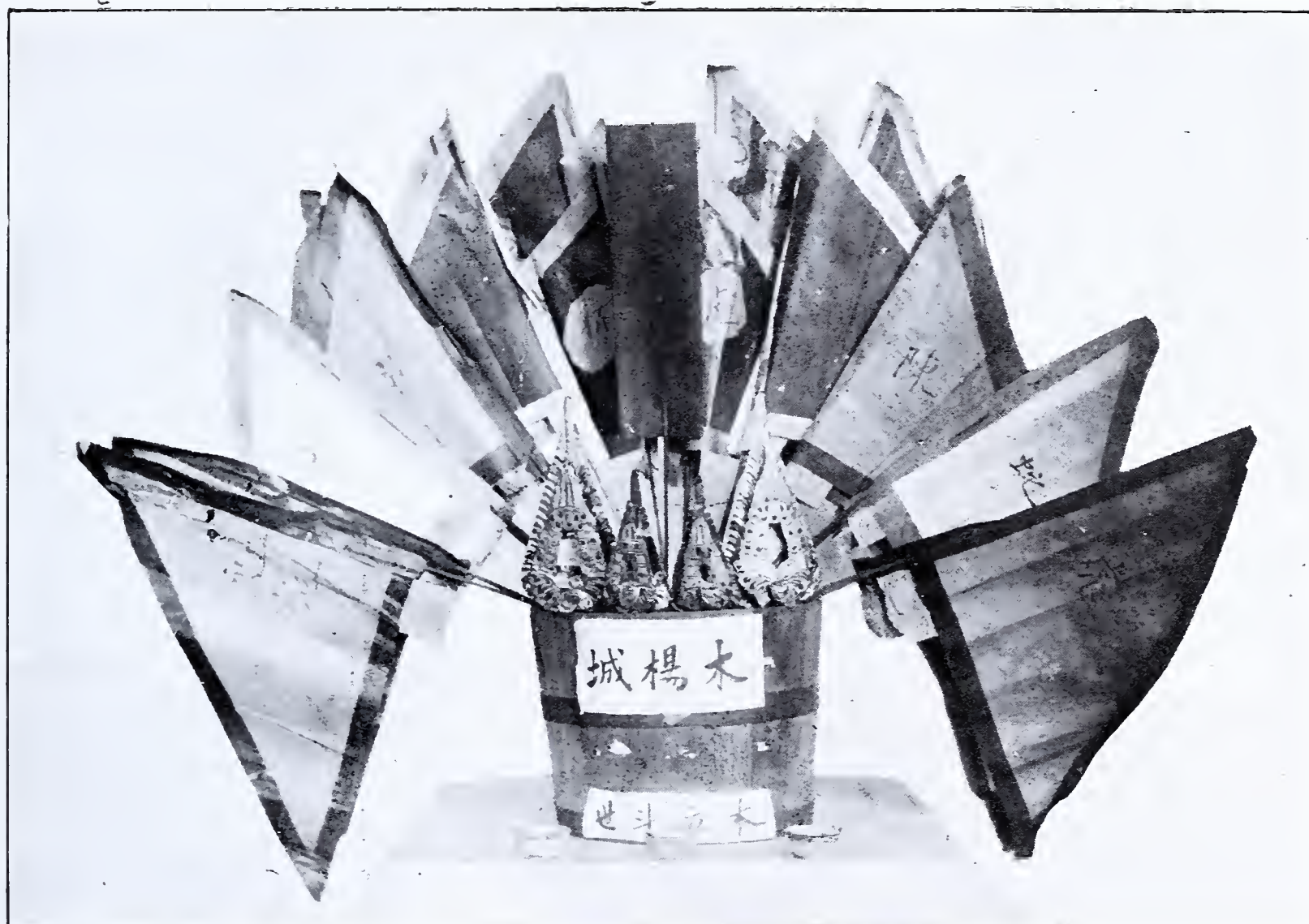
⁴The Flag of the Constellation of the Great Bear which presides over the destinies of men. It is often displayed in Chinese magical Rites, exorcisms, etc. The Great Bear is the seat of the Supreme Being of the Taoists—Shang Ti. Many details in the ritual show the influence of Taoist beliefs, as distinct from Buddhist. Taoism is mainly followed by members of the less educated classes in China.

⁵Shou means "Longevity," i.e., Eternal Life.

⁶Muk Yang City, or the City of Willows, is a mystical City corresponding to the Holy Zion of the West, the New Jerusalem.

⁷A reference to the sword of Flame. Compare the Sword of the Avenging Angel mentioned in the Bible. The Triad Sword is two-edged, and reminds us of the sword of Flame which is laid before a Master in some Continental Lodges. These Masonic Swords have serrated edges and in England a few old Tylers' swords are like them in this respect.

The Chinese "With lustre it is resplendent" implies the same conception as the serrated or wavy edge of the Masonic Sword. (See Vol. III. on Magic Swords.)



THE TAU, OR PECK MEASURE, SHOWING ARRANGEMENT OF FLAGS.

Master— The sage Confucius handed down to us the ink and brush.¹
For three successive years I have sat for examination;
Some day Heaven will smile on me, and the Names
Of the Sons of Hung shall appear on the list of successful Candidates.²

(He consecrates the Magic Mirror thus:—)

Master— The precious mirror of the Emperor Ch'hun³ has been handed down
to us from of old.
It reflects very clearly all kinds of people in the world,
The true character of the treacherous heart is fully revealed by it,
Whilst loyal men may gaze in its surface without fear.

(He then lights the red lamp, or Hung lamp, saying:—)

Master— The light of the red lamp⁴ shines through nine⁵—,
I see by its beams that the Sons of Hung are heroes.
With our Banner we march ahead, carrying all before us;
When peace reigns in the Empire we shall receive our reward.

(He places the foot rule in position and says:—)

Master— The famous jade⁶ rule of Lo Pan⁷
Is used to measure the length and breadth of all things.
By its aid we prove the Empire of the Ts'ings untrue,
While it shows the Empire of Ming to be in perfect accord.⁸

*(The Master then binds on his feet a pair of grass sandals over his stockings,
and proceeds to the Opening. Standing in front of the altar, near the model of*

¹Chinese pens are really brushes.

²i.e. Among those appointed to the Civil Service. All educated Chinese aspire to enter the Civil Service in China, and for a Revolutionary Society to fill the Civil Service with its members would obviously be a great advantage. c.f. *The Problem of China*, by Bertram Russell.

³Probably Ch'hun is Ch'ung Chen, the last Ming Emperor, who was overthrown by the Manchus in 1644, by Shun Chih. Shun Chih was succeeded by K'ang Hsi in 1662, who is the Emperor who called for aid and was helped by the monks.

In his turn he was succeeded by Yung Cheng, in 1723, the man who ordered the massacre, and is henceforth anathematized in the Triad Rituals.

The use of mirrors in magical ceremonies and mystical rituals is common. It occurs in certain Rosicrucian Rites, but for further information on the whole subject, see Chapter xiv.

⁴The Hung Lamp represents the Sacred Fire found in most religions. It will be remembered that the lamp which hangs before the High Altar in Roman Catholic Churches is always Red.

⁵The characters which follow "9" are unintelligible and possibly corrupt. The number 9 is always emphasised in Chinese religious ceremonies, and multiples of nine constantly occur in the Triad Ritual. It should be noted that there are nine Heavens, and it is possible that the sentence implies that the Hung Lamp shines right through the intervening Heavens so as to light men and guide them to the Highest. For other meanings of the number 9 see special chapter on numbers in Vol. III.

⁶So described in the ritual, but to-day it is usually a cheap wooden rule hinged in the middle. The length of the one in my possession is 14½ English inches, and is divided into 20 equal divisions.

⁷Lo Pan was the God of Carpenters. As the majority of the buildings in China are of wood, carpenters are more important than in most other countries, and to some extent take the place of Masons. Thus their God would correspond to Vulcan of the West.

⁸Or, of "Perfect measure."

the Red Flower Pavilion, he lights the various lamps thereon, including the seven lamps representing the seven stars of the Great Bear,¹ using the pieces of touchwood as tapers. He then burns a charm to expel all evil spirits from the Lodge, and afterwards takes a sprig of pomegranate² and a cup of water and sprinkles the four cardinal points of the compass, to cleanse the Lodge and the altar from all impurities.³

He next lights four blades of grass⁴ and places them with great reverence in the precious censer, before the tablet of the Five Ancestors. This done, he lights fifteen incense sticks⁵ and, placing them between the palms of his outstretched hands, kneels down and makes the following invocation to the Spirit Heroes:—)

Master—

At this moment, being the...hour of the...day of the...moon of the year, I,....., open this our Lodge of the Ghee Hin Society, established at, for the purpose of expelling Ts'ing and restoring Ming, humbly supplicating Heaven that its intentions may be in unison with our own.

In the Peach Garden of the....Lodge of the Ghee Hin Society, our leader will bring new brethren to receive the commands of Heaven, and with iron livers and copper galls⁶ to unite themselves in an oath of brotherhood by the mixing of blood, in imitation of our ancient Founders.

We are all agreed to obey Heaven and act righteously, and will do our utmost to restore our hills and rivers to Ming, that their heirs may sit on the throne for ever and ever.

This night we pledge ourselves that the brethren in the whole universe shall be as from one womb, begotten as from one father, and nourished by one mother; that we will obey Heaven and act righteously, and that our faithful hearts shall never be changed.

If Heaven grant the restoration of Ming, then happiness shall return to our land.

(After this the Master pours out tea and wine, and consecrates the standards with this prayer:—)

¹Compare with the seven-branch candlestick of the Jews and the seven lamps suspended before a Roman Catholic altar.

²A widespread symbol of fertility and birth.

³Compare with a similar ceremony used in certain Rosicrucian Rites.

⁴In memory of the expedient adopted by the Monks. The use of four, not five, is no doubt because this part of the ceremony is connected with the purification of the four cardinal points as above mentioned.

⁵Three, because the Ancestors lit three pieces of grass, multiplied by five in memory of the five ancestors themselves; perhaps this also refers to the fifteen original members.

⁶There is evidently a subtle reference to the two planks of the bridge, one of which was iron and the other brass. The general meaning of the phrase is, of course, stout hearted and equal to any emergency.

PRAYER.

Master—

August Heaven, Queen of Earth, Gods of the land and of the mountains, gods of the grain and of the waters, Venerable Spirits of the three rivers, grant us victory when these flags are unfurled. May we conquer when our horses¹ arrive.

We offer the wine of grapes and green bamboo leaves to the Master, in order to prove our sincerity. To-night the whole brotherhood has come to pledge fraternity. With this we consecrate the flags and go to destroy Ts'ing.

(The wine is distributed into five cups, each of which is poured out as a libation, and as the Master does so he says:—)

Be straight and truthful, without deceit.

This jade cup of wine I raise to the banner:
First to the brass plank and then to the iron.²

To re-instate the Master of Ming upon his throne,
This first cup I offer to the East.
The sword is fixed to the staff,³ and glitters in the sunshine.

Thousands of troops rise in the Hokkien Province.

The second cup I raise to the South,
Where supplies are plentiful and the men are sturdy.
We shall capture the city and the five towns easily.

The third cup of wine I raise to the West;
The rising begins at Wai chow and extends to Ko Khe,
The Lo Hans will descend from Heaven to bless us,⁴
And the sons of Hung shall one day ascend the ladder of fame.⁵

The fourth cup I offer to the North:
The men of the North are valiant and their horses powerful.
We hear that the Yunnan troops are strong,
They capture the passes as they forge along.

¹Horses is Triad slang for recruits.

²This refers to the miraculous bridge which enabled the five Ancestors to escape.

³The sword is fixed to the pole on which the banner is hung.

⁴The Lo Hans are the eighteen disciples of Buddha. Symbolically the West is the place where the Dead dwell, and the implication of the sentence is that the Saints in Heaven will come down to meet the souls of the Righteous and lead them into Paradise.

⁵There is undoubtedly here a secret hint at the ladder which appears in many Mystery Rites, and in legends of the Gods throughout the world. It is Jacob's ladder of the Old Testament, (met with also in certain degrees of the A. & A. Rite in Masonry). The Mexicans also have the ladder, and in the Mediæval painting at Chaldon, reproduced in Vol. II, this ladder will be seen leading out of Hell into Heaven, and in close proximity to the Brig of Dred.

The fifth cup I offer to the Centre,¹

Where we support our Master.

We desire to avenge ourselves of the wrong done to us;

We live in vain if we do not avenge our wrongs.²

(When this ceremony is finished the Master mounts his rostrum and presents the various officers with their flags of office.³ Each officer takes up his allotted station.⁴ Then the Master says:—)

Master— The streams and the mountains, the land and the grain have their deities;

With five cups of wine we have consecrated our standards;

Spears and shields are piled up high,

Let us draw our swords and, firstly, kill the horse with the bells.

(A white horse and a black ox⁵ are now slaughtered, and the spearhead dipped in their blood. The carcasses are then carried to the kitchen, and while the ceremony is proceeding they are cooked and prepared for the banquet.

Outside the door the candidates are waiting, and when all is ready an alarm is given on the door and the ceremony of initiation commences.)⁶

¹This phrase invariably has a mystical significance, and refers (a) to the hidden centre of every man, where dwells the Divine Spark, and (b) to the Centre of the Circle, the emblem of the Supreme Being, towards union with Whom the righteous soul aspires.

This symbol plays a prominent part in Hinduism and is also found amongst the ancient Babylonians, Mexicans, and Egyptians. Its use in certain Western initiation rites will at once occur to the members thereof.

Exoterically in the ritual it no doubt refers to the seat of the Master in the centre of the City of Willows, which city itself represents Heaven.

In another part of the ritual we are told that in the Central Shrine, "Our Master Buddha sits enthroned."

²This refers to the treachery meted out to the Monks, as told in the legend, and has a mystical as well as a political interpretation, as shown in Vol. III.

The invocation follows the path of the sun and implies that the centre (God) can only be reached from the North, i.e. the world beyond the grave. Compare this ceremony with references in Cæsar to sacrificing to the standards, and to the modern blessing of the flags of a regiment.

³Some of the Officers carry their flags over their shoulders, but if an Officer's hands are filled with other articles, as in the case of the Vanguard, he places his ensign behind his ear. The Officers also arm themselves with swords. See illus., op. page 14.

⁴One stands near the altar ready to give out the purifying water of the Three Rivers.

Two go to guard the bridge of iron and brass.

The Red Guard rouges his face and takes up his position near the fiery furnace.

One man sells fruit at the stall in the market-place.

The Generals take up their position on either side of their respective gates.

The Red Staff, or Inner Guard, is stationed by the outer door.

⁵A white horse adorned with bells is thus sacrificed to the sun, no doubt to secure victory, while the black ox is sacrificed to the gods of the Underworld, probably to facilitate the journey of the dead, here represented by the candidate, when passing through the Underworld. This sacrifice is very ancient in China, and is found in other parts of the world. For example, the Greeks and Romans sacrificed black oxen to the Gods of the Underworld.

⁶The preliminary proceedings occupy at least an hour, but this includes the narration of the Traditional History.

CHAPTER VII.

THE INITIATION.

Red Staff— Illustrious Chan Kan Nam, there is an alarm.

Master— Let the Commander of the Main Body go forth and ascertain the cause of the alarm.

(The General named goes out, and in a short time returns and says:—)

The Com.

of the Illustrious Chan Kan Nam, outside the door of the Lodge stands
Main the Vanguard, who bears a secret sign and humbly craves an
Body— audience with the Five Ancestors.

Master— Let him be admitted.

(The Vanguard enters, advances to the altar and says:—)

Vanguard— May my Lord live myriads of years!

(So saying, he prostrates himself, and is catechised by the Master:—)

Master— The Five Ancestors are above, but who is prostrate before me?

Vanguard— I am,¹ of the Ko Chai Temple.²

Master— What proof have you?

Van.— I have a verse.

Master— What is that verse?

Van.— I bring with me myriads of troops
To gather in the Peach Garden and take the oath;
For the whole world desires
To adopt the surname of Hung.

¹In some of the rituals the Vanguard has a symbolic name which is, Tien Yu Hung.

Stanton has at this point the following interesting addition:—

“*Master*— Nonsense, there is no person named Tien. Where were you born?

Van.— I was once an eunuch in the palace of His Majesty Tsing Cheng, and because of my loyalty and patriotism I was allowed back in life to search for heroes to avenge injuries; to restore the Mings to their country and to avenge the burning of the Shaolin monastery. I worship Heaven as father, Earth as mother, the Sun as brother, and the Moon as sister-in-law. Heaven gave birth to sun and moon (Ming) to rule by Hung (Hung Wu?), therefore I call myself Tien Yu Hung.— Heaven protect Hung.”

See *The Triad Society*, p. 45.

²One of the places where the Five Ancestors sought refuge. This place is also mentioned in the verses recited by the Master before the Standard of the Victorious Brotherhood, and the candidate subsequently meets with it in the City of Willows.

- Master—* For what purpose have you come hither?
- Van.—* To worship the Tien Ti Hui.¹
- Master—* Why do you wish to worship the Tien Ti Hui?
- Van.—* In order to drive out Ts'ing and restore Ming.²
- Master—* What proof have you?
- Van.—* We have restored the origin, searched out the sources, and studied the ancient poetry;
The people of Ts'ing usurped our patrimony.
We desire to restore the Empire and obey the instructions of our leader,
Rising by this clear moon we will raise the banner of patriotism.
- Master—* There is a greater and a lesser society of Heaven and Earth. Did you know this fact?
- Van.—* I know it: the lesser Society began at the waters of San-ho, but the greater is contained in the principles of Heaven.³
- Master.—* Can you prove this?
- Van.—* I can prove it by a verse.
- Master—* Give me the verse.
- Van.—* The Lesser Society originated at San-ho⁴
Where many brethren swore an oath of blood brotherhood.
But on the day that the principles of Heaven are perfected in man,
We shall at length be enabled to sing songs of universal peace.
- Master—* Whence come you?
- Van.—* From the East.⁵

¹Or T'in Tei Hui, which means, the Heaven and Earth Society. It is one of the earliest names for the Triad Society.

²As previously stated, besides the political ideals, throughout the whole ceremony there is a clearly defined mystical object, namely, the rebirth and regeneration of the soul and its journey towards God, the Source of Light. This sentence, therefore, has the esoteric meaning of "To drive out the Powers of Evil from my own soul and the whole world, and restore the power of the Spirit of Light.

Ming means, light, and the word Ts'ing, means, darkness.

³This is a clear hint of an esoteric or mystical meaning of the ceremony, underlying the exoteric meaning or political purpose.

⁴San means, three, and Ho means, river. Hence this phrase refers to the water of the three rivers on which the Hung boat starts on its long journey.

⁵The East is the place of light, and therefore, as men evolved, grew to be regarded as the dwelling place of God, or Light, whence we originally came, and whither we return via the portals of death, which are in the West. This idea is familiar to Freemasons.

Among the Taoists of China the King of Heaven, Tung Wang Kung, reigns in the East, and his consort, Queen, Hsi Wang Mu, in the Western Heavens. There is an old legend that an ancient Emperor, Mu Wang, once went on a journey to her court. This worthy is supposed to have ascended the throne B.C. 1,001. A sculpture of the Han period, i.e., B.C. 206, depicts incidents in this journey, and is illustrated in *Chinese Art*, by S. W. Bushell. Vol. 1. Page 32, issued by the Victoria and Albert Museum. It is possible that from this legend are evolved some of the incidents in the Triad Ritual.

Master— At what time?

Van.— At sunrise, when the East was Light.¹

(When the questions have all been answered the Master says:—)

Master— Tien Yu Hung, your replies having proved satisfactory, the Five Ancestors have been graciously pleased to accept the offer of service you have made on behalf of yourself and of the new recruits.

Van. *(Prostrates himself to the Ancestral Tablet and says:—)*

Oh Illustrious Founders of our Order, I humbly thank you for your gracious acceptation of my unworthy service, and I pray that you may grant your powerful aid to the Hung heroes when striving to overthrow Ts'ing.

Master— I place in your hands this precious sword *(Gives him the magic sword)* and also your warrant flag. *(Does so.)* You are now permitted to lead in the candidates, but first ascertain that they are brave and pure of heart; willing to undergo the trials and dangers which await them on their journey. Should, however, any of them prove unworthy or be afraid to proceed further, let him instantly be beheaded.²

(The Vanguard goes out and says to the candidates:—)

Van.— I bear in my hand the warrant³ of our Master, Chan Kan Nam, authorising me to lead unto the assembly those whom I deem faithful and worthy, but I also bring with me a sword with which to behead traitors or cowards. Is there any one who having gone thus far desires to withdraw?

¹See p. 77 sq. There are supposed to be 333 questions, and the whole ceremony takes at least an hour, but as the remainder are repeated in the presence of the Candidates after they have taken their great Ob., it is unnecessary to give them here.

The exact reason for this duplication is difficult to understand. It is possible that it is intended to prove that the Vanguard knows his work, but a more probable explanation is as follows:—The people of the East do not trouble about time and do not mind repetition. From the point of view of the ritual the Vanguard has been sent on a recruiting campaign and has returned, and to prove his good faith gives a full account of all that he has been doing. His actions are approved, subject to their being confirmed by the recruits, who are then brought in and put through the same catechism to see whether their version tallies with the Vanguard's. Had the recruits really been collected as stated, they would make their own replies, but the whole is symbolical, and therefore the Vanguard answers on their behalf. Thus on the first occasion the Vanguard speaks for himself and later, when he has brought in the recruits, he speaks for them.

Meanwhile the Vanguard continues kneeling before the Tablets of the Five Ancestors, who are supposed to have descended into them.

²I consider this is really symbolical, and implies that those who start on the Mystic Quest cannot turn back without bringing disaster on themselves,—an old Kabalistic doctrine. Men who had gone as far as the candidates, would realise that they could not possibly withdraw and would never attempt to do so.

³The Warrant is the Warrant Flag of the Vanguard, not that of the Commander-in-Chief.

THE HUNG SOCIETY.

(If no one so desires, he arranges the Candidates in pairs, and as they enter the Hung gate he says:—)

Van.— Enter with the left foot first.¹ *(Done).*

(The candidates enter the Lodge and immediately pass under an Arch of swords.² The brethren on one side holding steel swords, while those opposite hold swords of brass, thus representing the bridge of iron and brass. As soon as the candidates have passed through the arch the brethren who have formed it return to their seats, while the candidates approach the first Gate).³

Van.— Kneel on this sword.

(They kneel on the sword between the pillars of the first gate, and as they do so the Generals who guard that gate cross their swords over their heads, so as to form a triangle⁴ of steel.)

Van.— Hold these three lighted incense sticks in your outstretched hand, with the lighted end pointing downwards to Mother Earth.⁵
(Done).

¹A very widespread custom. Among members of the Triad Society it constitutes a sign of recognition, for they are instructed to enter the house of another brother left foot first. The explanation of the custom probably dates back to very primitive times. In ancient mythology the Preserver is always depicted as trampling with his left foot on the Serpent of Evil. Thus Horus plants his left foot on the Serpent Apepi, in Ancient Egypt. This monster represents Spiritual Evil, e.g. the Devil. It also specifically refers to ignorance, as in the Indian legend of Krishna trampling on the five-headed cobra. Kali also did the same with the Giant she slew. The five-headed Cobra represents the Five Senses, which according to that allegory must be cleansed from every evil thought. In Mediæval pictures of the Harrowing of Hell Christ is usually depicted planting His left foot on the great dragon.

We may ask why should the God who desires to overthrow the powers of evil step off left foot first? Major Sanderson, who has spent many years in Nyasaland, as Chief Medical Officer of Health, informs me that among many primitive tribes there is a superstition that when entering a shed in which rice is stored one must enter *right* foot first, "So as not to hurt the Spirit who rules over the rice store."

When fighting a demon, however, you wish to hurt him, and consequently reverse the procedure and step off left foot first. It will also be remembered that among the ancient races of Greece and Rome the left was the unlucky side, hence our word "sinister." The left is also regarded as the feminine side.

From these facts we perceive that by stepping off left foot first the Candidate is symbolically taught to trample underfoot the powers of evil, and it is intended that the left foot should imply ill-luck to the Demon. The Feminine aspect of the action shows that the candidate is a passive member of the assembly into which he is being admitted, and not an active one, like the Officers.

²In Singapore to-day it is customary to substitute for actual swords (see illus. op. p. 14) a piece of paper attached to a stick. Among the Australian Bushmen there is a somewhat similar ceremony; the initiate passes over a mound made to represent a man, between two lines of fully initiated men, holding boomerangs which form an arch. See *Freemasonry and the Ancient Gods*. op. p. 354.

³The gateways are often made by stretching a piece of red cloth on two bamboo sticks.

⁴This triangle is formed by the sword on the ground and the two held by the Generals in charge of the Gate. The triangle represents, Heaven, Earth and Man, and is one of the greatest emblems of the Hung Society, whence it derives its alternative name of the Triad Society. The walls of the Temple are often painted with triangles and squares. The triangle may be regarded as representing God or the Spirit, and the square as representing matter.

⁵In the Eleusinian Mysteries, at one point in the ceremony, a torch was pointed towards the earth, implying, death. It was subsequently raised to imply resurrection. See illus. in Vol. II. At Montrose on Midsummer's Eve people go in procession through the ruins of Montrose Abbey with torches, and at a certain point in the ceremony turn them down towards the earth, and then beat them out.

Master— What are your names and surname?

Cans.—

Master— In what Province were you born?

Cans.—

Master— What is your age and the character of your hour of birth?¹

Cans.—

Master— You will now repeat after me:—

I,, of my own free will, enter this Lodge, the branch of the San² Ghee Hin, established at, and will use my best endeavour to overthrow Ts'ing and restore Ming. I also promise to obey the 36 laws,³ and to appear at the Lodge whenever called on by the Master so to do. If I fail to carry out each and every particular of this my solemn obligation may I perish utterly, and my life be extinguished, even as I now extinguish this incense stick.

(At these words the candidate must plunge his joss stick into a bowl of earth,⁴ so that it is extinguished).

Master— What are these that are held over you?

Van. (*For Can.*)— The swords of justice and sincerity.

Master— What is their use?

Van.— To behead traitors.

Master— Which are the harder, these swords or your necks?⁵

(Here the Generals give them a slight wound on the chest.)

Van.— As our hearts are truly loyal and sincere our necks are harder than your swords.

General of the Main Body— (*In a loud voice*)
Pass on!⁶

(This ceremony is repeated at the Gate of the Hall of Loyalty, where the

¹i.e. The Sign of the Zodiac and star which was rising. Astrology is universally practised among the Chinese, and from the sign it is believed that a man's character can be discerned.

²San here means "new," and shows that this is part of the ritual of the New Ghee Hin Society, an illegal survival of the old Mother Lodge.

³The thirty six laws which are sworn to at the High Altar later. In some rituals, however, 12 of these are taken at each gate.

⁴This reminds us of the anathema of the Mediæval Church wherein a light was extinguished. It will also be familiar to members of a certain Chivalric degree in Freemasonry, though in a less drastic form. In some Lodges the joss sticks are plunged into a bowl of water instead of into earth.

⁵These questions are often used as a test by which members can prove themselves to other members.

⁶See illustration from a Chinese drawing, op. p. 14.

Candidates are given two wounds on the right shoulder, and again at the entrance to the City of Willows.¹

In the City of Willows are set out, in addition to what is on the altar, all the necessities of life; flowers, silk stuffs, tea, tobacco, etc., also fir trees, cedars and rattan shields, for the Hung Shops.

Here the unbraided hair should be cut. A few strands only will suffice.²

The Candidates then pass through the Circle of Heaven and Earth⁵ and are met by an officer dispensing water from a bowl).

Officer— Wash the filth of Ts'ing from off your faces with the water of the three rivers, that your true countenances may appear, and your mouths be closed.³

(They should now be clothed with the Ming robe and a red kerchief, or a fillet of red cloth, be fastened round their heads, if this has not been done previously).⁴

Officer— Divest yourselves of the clothing of Ts'ing, an emblem of servitude, and in place thereof don the raiment of Ming.

(The Candidates being duly clad in white, their hair arranged in the genuine Chinese style, with grass sandals on their feet, and red fillets round their heads, are led before the Altar in the Red Flower Pavilion on which stands the precious white Censer, and the Master says:—)

Master (Pointing to Censer)—What is the weight of the Censer?

Van. (For Cands.)—Five pounds and thirteen ounces.⁵

¹In some Lodges there are three circles which are called, (a) Heaven Screen Pass; (b) Earth Net Pass; (c) Sun-Moon Pass. Probably these represent the stages on the journey before the Lodge is reached. See p. 24 sq. It should be noted that the Candidate enters the Hung Gate from the East and journeys towards the West.

The articles found in the City of Willows show that the Chinese believe that Life in Heaven is very much like life on Earth, and that good merchants will still preside over shops.

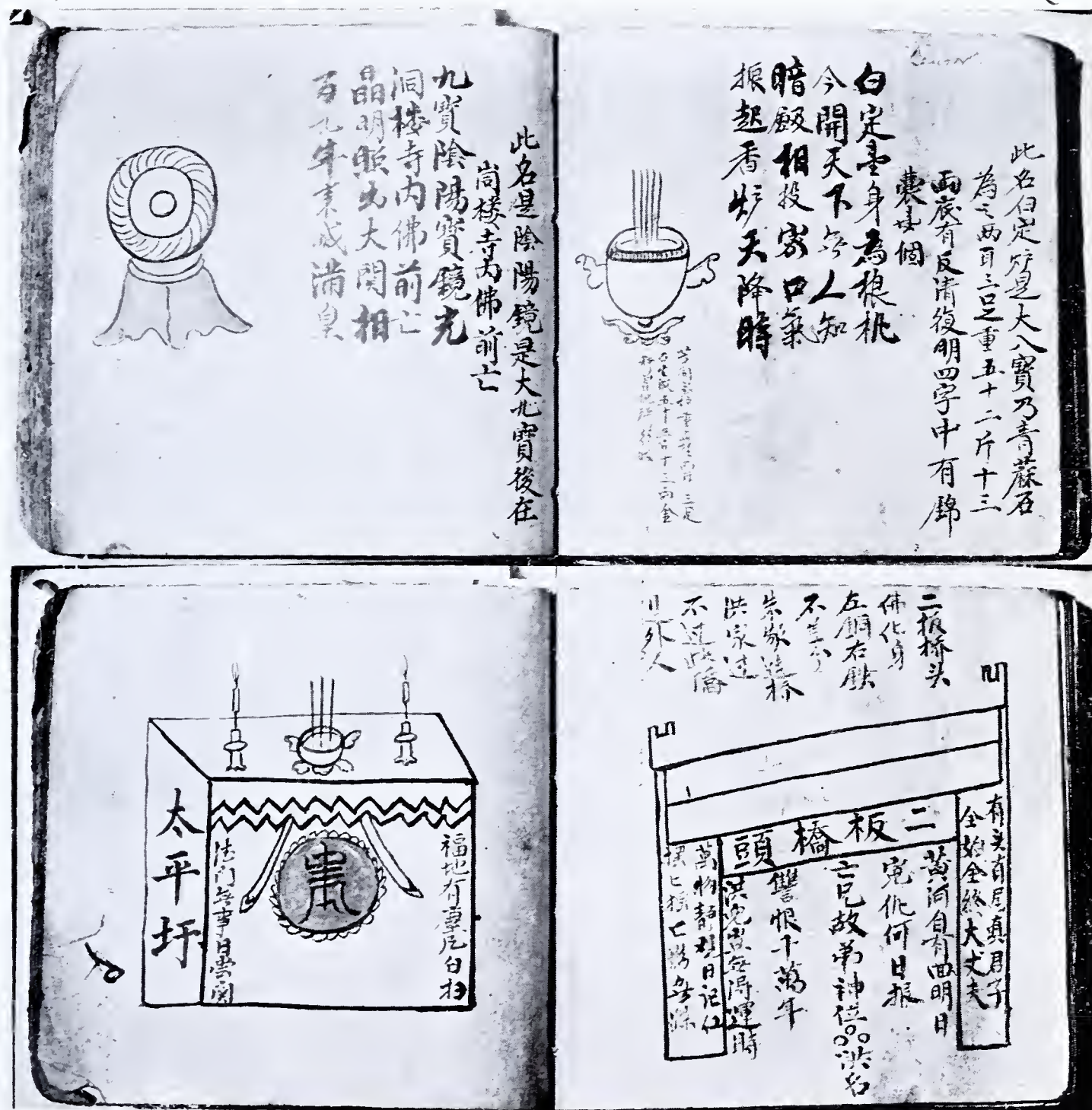
²At this point there is really a mock cutting off of the hair, which until the Revolution was in a queue, as a sign of submission to the Manchus. As showing the influence of the Triad Society, as soon as the Revolution took place practically every Chinese man cut off his queue. In this ceremony the queue was unbraided before the Candidate entered the Lodge and thus at this point in the ceremony can easily be cut off to symbolise the total abolition of the queue. The Ming Chinese wore their hair long, but done up in a knot on the head, as do the modern Koreans.

In this Rite we have a remnant of a very old primitive practice, namely that of sacrificing part of a man to save the rest of him. It is found in almost every initiatory Rite practised by Primitive Races. e.g. A finger is cut off to save the rest of the hand. See also Chapter XIV.

³Compare this with the Waters of Lethe in Classical Mythology. This is the second washing, and implies that henceforth the souls are cut off from earth, cleansed from its impurities, but prevented from communicating with people on earth. In the classical tradition the Waters of Lethe were supposed to bring forgetfulness, and were a preparation for a new incarnation. Virgil. *Æneid*. Bk. 6. lines 829-1071.

⁴According to some rituals this is done in the preparing room before the Candidates enter the Lodge. The last phrase may refer to this, or may indicate that either method is permissible.

⁵Literally 5 Catties, 13 tahils. This refers to the five original Lodges which spread throughout the thirteen provinces of China. There is, however, a mystical meaning: the five representing the five senses of the man, or rather his sub-divisions, and the thirteen the twelve signs of the Zodiac and the Sun which passes through them. There is thus an astrological reference to the influence of the Sun as it passes through the Signs of the Zodiac on each individual, symbolised by his five senses. See chapter on Numbers in Vol. III.



FOUR PAGES FROM A RITUAL

SHOWING

MIRROR.
THE ALTAR.

PRECIOUS CENSER.
THE BRIDGE OF IRON AND BRASS.

Master— What is on the bottom?

Van.— Four characters.

Master— What do they mean?

Van.— Overthrow Ts'ing and restore Ming.

Master— Have you anything else?

Van.— I have a sword.

Master— What is on that sword?

Van.— Certain characters.

Master— What are they?

Van.— On one side are two dragons disputing over a pearl, and on the other "Overthrow Ts'ing and restore Ming."

(Each candidate is now given nine blades of grass, instead of incense, which he later places in the sacred censer, in memory of the Five Ancestors.

As the Master gives them he says:—)

Master— Nine blades of grass were growing by the wayside
When the Five Founders pledged themselves before Heaven.
To-day we call to mind the incident of that year,
For we desire to avenge ourselves as soon as the opportunity
arises.

Let all the brethren enter the City of Willows
And move the army of the Five Lodges,
Our leader gives the command to make simultaneously the signal,
Take therefore grass in your hands instead of incense.

(The Master and the White Fan, or Instructor, take up their positions right and left of the altar. The Master places a sheet of yellow¹ paper containing the 36 oaths on the altar, near the censer, and distributes joss sticks, saying:—)

Master— To-night new incense is blended with the old;
In a peach garden Liu, Kwan and Chang once pledged fraternity.²
The brethren are faithful of heart and loyal in spirit,
And from days of old their names have been perpetuated.
Having entered the Hung Gate and seen the written oath,
The faithful and loyal are brethren, widely renowned.
With a sincere heart they join in the pledge of fraternity
And in the City of Willows take joss sticks in their hands.

(The candidates now present the blades of grass, sticking them in the censer, and as they do so the Vanguard says the following on their behalf:—)

¹So stated in the ritual, and called the "Yellow Quilt" in test questions, but the actual specimen illustrated op. page 66, which was seized by the police whilst in use during a ceremony is on Red, the Chinese lucky colour,

²See p. 1.

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Vanguard— We insert the first blade of grass as incense
 And pledge ourselves in the peach garden;
 The word of command is heard throughout the whole world.

We insert the second blade of grass as incense,
 And swear to come and pledge ourselves,
 Desiring with all our hearts to be called Hung.

We insert this third blade of grass as incense,
 And pledge ourselves before the pure heavens
 To take revenge as soon as opportunity arises.

(The candidates then insert three joss sticks in the censer, and as they do so the Vanguard says these verses¹ for them:—)

Vanguard— The first incense stick of fine perfume is placed in the censer,
 Which we offer to the Gods that they may protect the faithful and
 true.

To-night the brethren swear together an oath,
 That they wish to unite in worship with one heart, to the Lord
 Kwan.

The second incense stick of fine perfume pierces the Heavens,
 To-night we come with a sincere heart to swear an oath:
 If there are false hearted amongst us, Heaven and Earth see,
 Five thunder bolts shall destroy them and split them in twain.

The third incense stick of fine perfume pierces the Heavenly Court;
 The heroes swear an oath and worship the Gods and Spirits.
 Faithfully and loyally we come to swear
 That throughout the whole world the heroes of Hung will be
 united.

(Two pieces of dry wood are now lighted in memory of the action of the Five Ancestors, and as he does so the Master says:—)

Master— Two pieces of dry wood are placed at the army-gate;
 The brethren are summoned hither to worship Buddha,
 And, to show the Gods that they come to sacrifice,
 They offer wine; the sworn brethren come first.

(A pair of Red Candles are then lighted and placed on either side of the censer by the Master, who says:—)

Master— The red candles are lighted and shine brightly,
 Millions of Hung Heroes stand on either side.
 To-night we are gathered in the peach-garden to pledge fraternity,
 The glowing light brightly illuminates our King and our Prince.

¹Although these three verses are referred to in the Singapore rituals no copy of the actual verses has been found, and I have therefore restored these from Schlegel's "Hung League," p. 124.

(Three wine cups are produced and filled with wine from a silver wine jug. As he does this the Master says:—)

Master— We raise the silver wine jug above the jade cups,
The fidelity and loyalty of the brethren come out of the wine.
When our army has triumphed and the Prince of Ming has arisen,
He shall give us three cups of wine and send us home with four
horses.

(All the brethren now kneel down while the Vanguard recites this prayer in a solemn tone:—)

PRAYER.

Vanguard— Solemnly we burn incense and offer up our prayer to Pwan-ku.¹
He who first sundered Heaven and earth. We revere the heavenly
doctrine of being united in One, and therefore desire to overthrow
Ts'ing and restore Ming so that the will of Heaven and that of
earth shall be once more united.

To-night I have led hither these brethren unto the Incense
Master of this Lodge, and all who have accompanied me here are
copper-livered and iron-galled. We have come to swear an oath
of fraternity before Heaven and earth, and to confirm it we will
mingle together our blood.

We pray and beseech the Gods of Heaven and earth, and more
especially Liu-pi, Kwan-yi, and Chang-fei, who formerly pledged
fraternity in a peach-garden. We will obey heaven and act
righteously in order to overturn Ts'ing and restore Ming; our
faithful hearts will not alter and we will never change.

Thus do we burn incense and humbly offer up our prayer,
trusting that it may ascend unto the Supreme Ruler of the august
Heaven, the first Heavenly Venerable One, the three lights—
Sun, Moon and Stars,—the Five Planets and Seven Rulers;² the
divine prince Wu-tao,³ and above all to the Heavenly Ruler who
bestows happiness, and the supreme Lao-tze.⁴

We likewise pray to the Buddha of the Western Heaven, to

¹According to the Taoists he was the first man and separated Heaven and earth out of Chaos. His work accomplished, he died, and from his body was made the visible earth. The legend is remarkably like that told by the Norse, wherein Odin forms earth and heaven out of the giant he slew. It also reminds us of Tiamat, who was similarly utilised by Marduk in Babylon.

Prof. B. K. Douglas, *Confucianism and Taouism*.

Schlegel, *The Hung League*, p. 128.

A. & E. Keary, *The Heroes of Asgard*.

Brit. Mus. *Babylonian Legends of the Creation*.

²These are the Regents of the Seven Planets, as distinct from the planets themselves.

Schlegel, *The Hung League*, p. 129.

³The Ruler of a constellation of that name. *Ibid.* p. 129.

⁴The founder of the Taoist doctrine. See Vol. II.

Vanguard— the perfect Buddha Shi-kia¹ and to Amitabha-Buddha. Likewise to the most merciful and gracious goddess, Kwan-shi-yin;² to the four supreme Heavenly Kings³; to the diamond-accomplished Lords⁴; to the eighteen Lohan,⁵ and more especially the venerable sage Tah-mo.⁶

We also invoke the Supreme Ruler of the dark Heaven of the North Pole; the great sorcerer Kwei-ku; the faithful and loyal Prince, Kwan-yi; his illustrious son, Kwan-phing, and the victorious general Chau-Kwang,⁷ More especially we invoke him who entered Nikban by grace of the Emperor; the holy and illustrious lieutenant of the Ruler of the North Pole, and him upon whom is bestowed the name of the Five-fold effulgent Supreme Ruler, Wa-kwang, Lord of Fire.

We pray to the Supreme Princess, the Empire-protecting and people-assisting Queen of Heaven, the Golden-flower, the blessing-bestowing Lady; to her two genii, the clear-perceiving ear and the thousand-mile-seeing-eye⁸; to the Sage Chau-hian-than; to the Mandarin Wang-ling,⁹ and to all the Generals.

We call upon the left T'ien-fung and the right T'ien-fung; the thirty-six Heavenly Generals who guard the gates of Heaven; the seventy-two diamond stars of Earth;¹⁰ the August Heaven and the Queen of Earth; the Lord of the Winds; the Ruler of the Rain; the God of Thunder; the Mother of Lightning; the Spirit of the Snow and the Ruler of the abundantly-descending clouds.

We raise our supplication to all the Angels and Star-Princes,

¹Sakya-muni, the historic Gautama Buddha of India and founder of the Buddhist religion.

Ibid. p. 130. Rev. S. Beal, *Buddhism in China*.

²Amitabha-Buddha and Kwan-shi-yin are regarded as male and female, and the former rules over the Western Paradise while Kwan Yin, who is associated with him, is said to have descended into hell to rescue the souls in bondage. For details see Vol. II.

³The Lords of the four cardinal points. Schlegel *The Hung League*. p. 130.

⁴The two guardian spirits who stand at the gate of Buddhist temples, and who are supposed to represent Brahma and Marajana.

⁵The eighteen disciples of Buddha.

⁶That is Dharma, who represents the Law. It was Dharma Buddha to whom the five monks appealed during the burning of the Abbey.

See p. 37, also Schlegel, *The Hung League*, p. 130.

⁷A general of Kwan-yi.

⁸This eye reminds us of the similar Egyptian symbol and is usually painted on the bow of a Chinese ship to bring it good fortune. It is a magical charm.

⁹He is the same as Ping-ling, who was the third son of the Emperor Tai-tsung, who gave him the surname of 'The General of the Awful Bludgeon.' He lived c.A.D. 637-649, and was raised to divine rank A.D. 1008. It was near his Temple that the magic sword rose from the grave.

¹⁰These 36 represent the 36 decans of the Zodiac, while the 72 diamond stars are the earthly malign stars, or really the 72 Intelligences who have to administer the material universe. The fact that their number corresponds with the 72 members of the Sanhedrin among the Jews is probably not accidental. Compare also the 36 peaches and the 72 plums mentioned by the *Vanguard* as growing on the Island of the Blest. See p. 89. Tien-fung means 'Heavenly wind.'

Vanguard— to the Regents of the Ruling days; to the Lords of Judgment; to the eight Genii of the Taoists; to the Spirits of the Caverns; to the Gods and the Buddhas who sweep through the void; to the Spirits of the Rivers, of the Mountains and of the Land; to the Spirits of the Grain, the Earth and the Ground.

We call ye, we summon ye, O Gods, Sages and Spirits, to descend on this altar and gather as witnesses.

We are assembled this night to bind ourselves by an oath of brotherhood, therefore so help us that we may be enlightened, and through you obtain the desire to obey Heaven and act righteously.

We pray again the Golden Buddha and the Porcelain Buddha in feminine shape,¹ all the Deities of our native place, and the God of Wealth of our own city.

Finally we invoke the Founder of this Illustrious Order, Chuhung-ying, and the Foundress, the Lady Choh; the ancestors Hung-khi-shing and the Lady Kin; the hereditary Prince, Chuhung-chu; our first President Wan-yun-lung; our first Master, Chan Kan Nam; the five founders; the five valiant generals; the four great faithful, excellent ones; likewise the Dragon-gods of the earth and the water, and of the land at the head of the bridge;² the Buddha, Kai-lan, and the deceased brethren to descend before this altar and assist us so that we may all be enlightened.

All who are brought hither are faithful and loyal; they are iron-galled and copper-livered, and from inexhaustible metamorphoses are born millions of men who are all of one heart and mind. All the benevolent in the thirteen Provinces and two Capitals have come together to beseech Father Heaven and Mother Earth; the three lights, Sun, Moon and Stars; all the gods, saints, and genii, all the Buddhas and the star-princes, to aid them in their search for Light.

To-night we pledge ourselves before Heaven that the brethren in the whole universe shall be as if from one womb, as if begotten by one father, as if nourished by one mother, and as if they were of one stock and origin. We pledge ourselves to obey Heaven and act righteously, and that our faithful hearts shall never change. If august Heaven will help us to restore the dynasty of Ming, then happiness will return to our land.

¹This is meant for Kwan Yin, Goddess of Mercy, said to be really a male, but others aver that it is half male and half female.

²This, of course, is the bridge which connects the Isles of the Blest with the Market Place of Universal Peace.

(This prayer being finished all the brethren rise from their knees and then make eight salutations, at each of which they recite the appropriate part of the following verse.)

Omnes— We prostrate ourselves to Heaven as our Father;
 We prostrate ourselves to Earth as our Mother;
 We prostrate ourselves to the Sun as our Brother;
 We prostrate ourselves to the Moon as our Sister-in-law.
 We prostrate ourselves to the Five Founders;
 We prostrate ourselves to Wan-yun-lung;
 We prostrate ourselves to all the brethren;
 We prostrate ourselves to the ancient glory of the Order.

(Two "Grass Sandals" step forward and take from the Master the strip of paper on which are written the thirty-six oaths. They open this scroll, and one, holding an end in his right hand, kneels on his right knee, whilst the other, holding the other end in his left hand, kneels on his left knee. The Master then says:—)

Master— Ye novices are bound to perform your duty in your allotted sphere and obey Heaven. Those who do so prosper, and the disobedient and traitors perish.

Ponder all things carefully ere you make your decision,
 Seize every opportunity which auspicious fate provides;
 Remember that this oath may never be altered,
 Gaze upward and behold God, Who over us presides.

(The Master and all the other members present kneel down, as do also the candidates, while the Master reads out the following:—)

THE THIRTY SIX OATHS.

Having entered the Hung gate¹:

1. The first duty of a Brother is to honour his parents. It is forbidden to abuse his brothers and parents, and if he be so dishonourable as to break this law, may he, within a month, be drowned in the Ocean, his flesh float on the surface of the waters, and his bones be buried in the Ocean bed.
2. A member must not gamble with a Brother separately, but may in a gambling house or in company. He must not look with envious eye upon his brother's money or try by clandestine schemes to defraud him. If a member be so brazen as to break this law, may he die by hanging.
3. A member must not, because he is strong, impose on the weak or despise the small. Neither must he quarrel with brothers

¹This phrase usually precedes each clause but is omitted here to avoid repetition.

because of his wife, or excessively praise his relations in their presence. In days of old it was said. should the Emperor himself break the law it would be a sin for him, and also for the common people.¹ If any member disregard this law may he be struck by five lightnings, or die under a million of knives,² and his bones be scattered for ever.

4. A member must not break the laws of the country, neither may he sell opium or spirits. If in consequence of his so doing he be arrested by the Police he must sustain his cause alone. The Society will in no way be responsible for his actions, and he must avoid bringing disrepute upon the brotherhood. If a brother disregard this clear injunction, may he be hanged.
5. A member must not thoughtlessly break a law, nor may he do harm to a brother, be a covetous person, or a receiver of bribes. If any brother do so offend, may he within one month be stabbed to death by a million knives.³
6. A member must not seduce the wife of a Brother. If any member dare to break this law he shall be expelled from the Order, and may he die by being drowned in the Ocean.⁴
7. New and old members alike, without distinction, must obey the Constitutions laid down by our ancestors. Neither may any of them attempt before his proper time to become an officer of a Lodge. If any Brother dare so to do may he die by poison.⁵
8. Members must not quarrel amongst themselves over prostitutes or little friends.⁶ The elders must live with the elders and the younger with the younger; be peaceful and refrain from lewdness. Whosoever dares to disobey, may he be chopped into a thousand pieces.

¹These oaths really inculcate the moral teachings of the Triad Society, and for the most part are unexceptionable. It should be noted that they are really a cursing formula, similar to the ceremony in the Western Church known as the *Commination Service*, held on Ash Wednesday. c.f. Cursed be he who removeth his neighbour's landmark, etc..

This quotation concerning the Emperor implies, not merely that the Emperor is not above the moral law, but, as the representative of the people before God, his sins will be visited on them as well as on himself, and in like manner a Hung Brother discredits the order if he breaks the law or proves quarrelsome.

²Compare with the "Slaughtering knives" met with in the Tuat of Ancient Egypt.

³Alternatively we find the phrase, "May he eat the Knife," i.e., be stabbed to death.

⁴Like the penalty in No. 1 this implies that the Body cannot be buried properly and so the Soul cannot find rest. A terrible penalty in Chinese eyes, and one met with in other parts of the world.

⁵This means that it is not permitted to alter the ancient constitutions or landmarks of the Order under penalty of death, and probably explains why so much of the old ceremony has come down unaltered, although unintelligible or even opposed to the modern practice of members of the Society.

⁶Catamites. Mr. Stirling says that despite what is often said this is not a national failing, although it occurs as with other nations.

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9. No member may interrupt the Master or Instructor during a ceremony, or without permission open the door or walk a single yard into a Lodge room during the ceremony. Whosoever dares so to do may he die at the cross roads,¹ struck by five lightnings, and his blood gush forth from the seven holes.²
10. Should a Brother make a call at another Brother's house he must eat what is set before him, and if it is only rice or conjee³ he must not complain of the poorness of the meal, or speak of it to others so as to discredit his brother. If anyone break this rule may he die in the street like a beggar.
11. Brothers must not take pen and paper and write indiscreet letters which will harm a Brother. If any disregard this rule may he die under the knife and his dismembered body be scattered here and there.⁴
12. When the members of the great family are at variance with a *member's own brother he shall not help his own brother* to defeat the members of the Hung family. If any brother disregard this obligation may he be cast into the great ocean.
13. If a brother enter the house of another brother tea and rice must be served to him, and if any brother fails to do so may he die by losing his blood along the street.⁵
14. A brother must not stealthily steal another brother's property. If anyone should do so may he die under millions of knives, or be

¹This drastic penalty shows that the ceremony was originally magical in nature, and it is a universal belief that if such a ceremony is interrupted certainly the candidate, and probably the Master will die. Its presence among the 36 oaths is a proof both of the antiquity of the ceremony and of these oaths themselves. Dr. Haddon informs me that: "Anything which interrupts a rite, or any mistake in a rite or in the words used therein, impairs its efficiency, and in the New Hebrides was severely punished—even, I think, with death."

²The seven holes are the two ears, two eyes, two nostrils and the mouth.

³Conjee is a kind of gruel, usually made of sago, and about the cheapest food procurable in the East. This clause emphasises the equality which should exist among brethren and forbids a wealthy member to speak contemptuously of a poor brother who cannot provide him with an expensive banquet.

⁴This penalty, like several others, implies that the proper rites of burial cannot be carried out. The Chinese attach the utmost importance to being properly buried, and have a great horror of dying at sea or on the road, where their relations cannot decently inter the body. The dismemberment of the body is distasteful to most Eastern races, who believe that in such cases they cannot rise from the dead. I have heard of a Mahomedan soldier whose leg had to be amputated, and he insisted on having it mummified and carrying it about with him so that it might be buried with him. Compare also the ancient Egyptians. Dr. Haddon adds: "I knew of a man in the Aran Islands, Co. Galway, whose leg was amputated in hospital and his friends surreptitiously brought whisky into the hospital so that the man might 'wake' his own leg—it didn't do him any good—afterwards the leg was buried in the graveyard so as to be ready for him at the resurrection."

⁵The penalty is not retribution for a mere piece of discourtesy, but because a brother in real need of food has been refused the cheap necessities of life, which will keep body and soul together.

二十知誓章入洪門之後如有到手足家內必要安份不可出外亂做非
為此有亂做害手足家散人之者死在大海係不依

二十五誓章入洪門之後必要安份不可在於圩弄市尾死後蘭醉徐刀
打交亂說三江不故洪澤色失誤言語于人如不依者自誣命死依不依

三十誓章入洪門之後如有手足身染重病身不系于只要打里茶水条
里好者恩之相救以表手足之義如有不里之事任在兄弟議談依不依

三十五誓章入洪門之後不得拐帶手足男女姊妹仔有拐帶者身在水面由在水底

天知誓章入洪門之後即要遵守規矩聽保學之言不得反盟背誓如
不遵守依身死無收屍依不依

三十六誓章入洪門之後手足賭小即要公平交易原賭服贖

eaten by a tiger as he walks abroad, or bitten by a snake in the water.¹

15. If on the occasion of a great day,² or of a funeral, a brother's parents be in need of money to pay the necessary expenses, a brother must let it be known to the Society and request all the brethren to assist him. If any member fails to do so may he die in the street by loss of blood.³
16. If a brother has the care of another brother's land, garden or crops, brethren must not induce bad characters to defraud him or try to steal away the things under his care. If any one is so brazen as to disobey this law may he be blasted by lightning, and his body be scattered here and there for ever.
17. If a Brother die and leave behind him a wife and she desires to marry again, a Brother may not take her as his wife. Thus the brethren must be very careful in making enquiries before they marry. If any be so daring as to disobey this law may he be blasted by five lightnings and his body be scattered here and there for ever.⁴
18. If before becoming a member of the Hung family a brother had a blood feud on account of the murder of his father, as soon as he enters the Hung Gate and becomes a Brother he must cease to hate, and must dispel his enmity against the other brother. If any brother disobey may he be drowned in the great Ocean, and his body lost for ever.
19. If a member of the Hung family call at a Brother's house and ask him to lend him money for his travelling expenses, a brother must lend him the travelling money. If a brother neglect to render aid may he die in the street.
20. Having performed the ceremonies,⁵ on returning home a brother must not sell the signs and secrets of the Hung brotherhood. If any brother be so shameless, may he be killed by a tiger or have his eyes bitten out by a snake.⁶

¹Thus his body would sink to the bottom and could not be properly buried. There are water-snakes whose bite is deadly.

²Birthday.

³Filial piety is one of the cardinal virtues among the Chinese. It is the duty of a son to assist a father, especially at such times as these, in order that the latter may maintain his self respect. If he has not sufficient money himself the Brotherhood recognise that they must help him, and should a brother allow false pride to prevent him from requesting this help he commits an unpardonable sin in Chinese eyes.

⁴The effect of the oath of blood brotherhood was supposed to make a man closer akin than being born of the same parents. By marrying, a woman enters the family and becomes the sister of her husband's brothers.

⁵This means, having taken part in an initiation. This penalty implies that he can no longer see the Light, and therefore the Hung light. There is clearly a symbolical reference here.

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21. A member must not boast that he is able to clear up the difficulties of other brethren, and on this plea obtain from them money for his own purposes. If any member be so brazen, may he be drowned in great Ocean and his body be lost for ever.
22. If a brother has received from another brother money and letters to be handed over to his relations in China, he must remember that these belong to his brother and it is his duty to hand them over as quickly as possible to the person for whom they are intended. If any brother fails in this duty, may he be struck by arrows and knives, and be unable to provide for his sons and grandsons.
23. If a member of the Hung family lends a brother money, the latter must return it in full to the brother from whom he borrowed it, and show that he is an honest man. If any brother be so dishonest as not to return the loan, may he be hanged.¹
24. A brother must not misuse his power as a member of the Hung family, or with four or five others start a street fight, cause a riot, or impose on the weak. If any brother dares to do so, and refuses to listen to good advice, may he die by poison.²
25. If a brother cheats another brother, the matter must be reported to the Society and left for it to judge. If a brother fails to conform to this rule, may he be blasted by lightning.
26. A brother must not defame another brother, slander him, or cause the brethren to quarrel among themselves. Whoever infringes the law may he die under a million knives, and be deprived of descendants for ever.
27. If a brother comes from one of the two capitals of the Empire, or from one of the thirteen Provinces, and calls at your house, you must receive him kindly, place before him tea and rice, and not become angry with him because he happens to have called when you have no better provisions in the house. If any brother disobeys this law may he lose his blood through the seven holes.
28. A brother must not join with three or four others and go here and there making mischief. From the beginning of his career a man should have a definite occupation, which will enable him to provide for himself, and he should take particular care not to cause disturbances or harm to others. May any brother who thus deliberately causes trouble die miserably.

¹The corollary to No. 19.

²It was failure to observe this obligation which resulted in the Society being declared illegal in Singapore. Note that, apparently, the brother is to be given at least one warning first.

29. If a brother receives a letter from any other brother which contains particulars concerning the Society, this letter must be brought to the knowledge of the Brethren, and be opened and read before everyone in the lodge. Whoso infringes this regulation, may he die through loss of blood from the seven openings.¹
30. If a brother leaves home for the purposes of trade and cannot supervise his wife's conduct at home, and if a brother see her in adultery, he ought to let it be known to the brethren, catch the adulterer, and revenge his brother. If any brother obeys not this rule, may he be eaten by a tiger or bitten by a snake.
31. If a member recognises in a candidate a man of bad character, he must not permit him to become a brother. Should, however, a brother commit a crime, and be obliged to run away, the brethren must assist him to escape, and must not betray their brother in distress for the sake of any reward. Should a brother be summoned before the Officers of the Government and be made to confess, he must carefully avoid implicating the other brethren. Whosoever dareth to disobey may his eyes be torn out, may he die in the Great Ocean, may his descendants for a hundred generations live in misery, and may the spirits of his ancestors find no rest and be damned.²
32. If a member die and leave behind him a wife and little children, should any outsider or brother attempt to deprive her of her chastity or property, and her sons being under age and unable to oppose the oppressors, then let her lay the matter before the brethren, and they must take the part of their sister-in-law, avenge her wrongs, and recover the property. May such as disobey this obligation vomit forth all their blood.
33. A brother must, as laid down in the rules of the Five Ancestors, always obey and respect his parents, and he shall not allow his wife or concubine to persuade him to disobey them. Whoso dares to break this law, may he be blasted by lightning.
34. It is not permitted for any brother to propose for election any person known to be employed by the Government, or anyone who, for the sake of reward, desires to learn the secrets of the Society.

¹Apparently this means, burst his blood vessels.

²This is evidently, from the terrible severity of the penalty, considered the most important clause of the 36. On the one hand candidates of notorious character must not be proposed, but on the other hand, once a brother, always a brother, and even a crime does not dissolve the member's right to protection and assistance. Such a clause renders it very difficult for any civilised Government to recognise this Society. No brother dare break this obligation because he has involved not only his own fate and that of his descendants, but by breaking this obligation calls down a curse on his ancestors, the most terrible crime the Chinese can imagine.

Failure to conform to this regulation shall be punished by 72 blows with the Red Staff.¹

35. To-night you have joined the brotherhood by a religious ceremony, and before Heaven and Earth must prove yourself sincere by the mixing of blood and the taking of the oath. On returning home you must be careful in walking along the streets and not privately break your oath. To-night the Gods and the Divinities present here in the Shrines will be judges of each and everyone, and if a brother dares to disobey this rule, may he lose his blood through the seven apertures of the head.

36. To-night before Heaven, and in the presence of the Brethren assembled for this religious ceremony, you must prove yourself sincere, faithful and righteous, and must imitate the chastity of our Ancestors,² so far as concerns widows and orphans. Having passed the Hung Gate and become a brother, you must, before you confirm your action by severing the cock's head and mingling your blood with ours, bear in mind these 36 oaths, established by the Five Ancestors. They have been faithfully handed down to us, and every brother here has pledged himself by the same oaths and has agreed to obey them. If, therefore, anyone be so brazen as to break any of these laws, may he die by losing his blood from the seven apertures, or be drowned in the Great Ocean and his body lost for ever. May the Spirits of his Ancestors be cursed and damned, and may his progeny exist in the deepest misery and want for a thousand generations.³

(When he has recited the 36 obligations the brethren, who have all remained kneeling throughout, rise, as do also the candidates.)

The Master then takes a bowl and breaks it saying:—)

Master— As the pieces of this bowl can never be reunited, so no Brother can escape the responsibilities which he has incurred⁴ in the 36 oaths, transmitted to us by our five ancestors.

¹All the other penalties are in the nature of an imprecation, and apparently are left to the Gods to carry out, but this is a definite penalty enforced by the Officer known as the Red Staff.

²Refers to the incident of the tragic fate of the two honourable women mentioned on p. 40 and the steps which the Ancestors took to avenge it.

³Compare the scriptural saying, "I will visit the sins of the fathers upon the children unto the third and fourth generation."

⁴This probably explains the Jewish ceremony of breaking a wine glass at a wedding. Stanton, however, has an interesting variant:—

“(The Incense Master takes a basin in his hand and says:—)

Yon incense vessel stands in Heaven's sight;
Thirty-six oaths are placed inside aright;
Let traitor's all fear this smashed basin's fate,
Let thunder all the false exterminate!

(He then dashes it on the floor and says:—)

May such be the fate of all traitors.’’ See *The Triad Society*, p. 65.

(The candidates are then taken out through the West Gate, where the paper on which the 36 oaths were written is solemnly burnt in the furnace, that they may ascend to the Gods, who will henceforth watch over their enforcement. The ashes are taken back to the Red Flower Pavilion.)

Here the Red Youth, who has charge over the furnace, symbolically weighs the Candidates in the scales of Justice to see whether they are true, which done they are permitted to return to the City of Willows.)

Master— You will now ratify your oath of obedience by decapitating this white cock, A'Tsat,¹ and as you do so say:—

As I thus strike off the head of this white cock, so may my head be struck off if I, like A'Tsat, prove a traitor.

(The bird must be taken and beheaded with the chopper² under a skylight, so that nothing may hide the act from the sight of Heaven. At the moment of performing the ceremony the Master says:—)

Master— On the cock's head is a golden crown,
His tail is like spears and his raiment fine,
To-night the Cock, A'Tsat, is a spy,
And, like all traitors, he now shall die.

Candidate *(Striking off the head)*— As I thus strike off the head of this white cock, A'Tsat, so may my head be struck off if I, like A'Tsat, prove a traitor.

All the Brethren— May this be thy end, as it will be ours, should we divulge the secrets or break the oaths, and may this be the ending of all traitors.

(A few drops of the cock's blood are allowed to fall into a bowl held by the Master, who mixes into it the ashes of the 36 oaths.³ Into this red rice wine is poured.)

Water for making tea is brought in, on receiving which the Master says:—)

Master— In the Lodge⁴ the water flows for myriads of ages;
No idlers are permitted to stand at the entrance of the bridge.
After you have entered the Hung gate and drunk the water of the
Three Rivers.

You may roam through the world according to your wishes.

¹A'Tsat was the traitor monk. (See legend). Supposed to be the 'seventh in prowess in the monastery.' The name means, Mr. Seven, which is the number of death.

²See illustration, op. p. 148.

³Mr. Stirling says: "The ratification of an oath among the Chinese by decapitating a cock is in common use outside the Triad Society. It is a procedure which the Chinese only resort to in cases of the greatest importance, for many of them intensely dislike thus killing the cock. Taking life of any sort is forbidden by the Buddhist code, as thereby a soul is launched on a new round of incarnations. I have seen men turn livid and perspire when they have had to cut off a cock's head on such occasions."

⁴Here the name of the particular Lodge is inserted.

THE HUNG SOCIETY.

(Tea is then made, three cups are poured out, and the Master says:—)

Master— Drink and cleanse your mouths.

(The Master and the two candidates¹ drink, and while they are doing so the Instructor says:—)

Instructor— On the table is a cup of the Original colour,
And the oath-pledged brethren drink three cups thereof.
The faithful and loyal will enjoy the blessings of Heaven,
But on those who oppress the feeble, or cheat each other, Heaven
will have no mercy.

(This finished, the Instructor steps forward and says:—)

Instructor— Stretch forth the middle finger of your left hand, which I shall prick so that a few drops of blood may fall into the cup held by the Master,

(As this is being done with a silver needle the Instructor says:—)

Instructor— Between my fingers is the silver needle which I administer to the flesh:

The man whose finger is pricked is surnamed Hung.
No blood appears on those who are base traitors,
But on the loyal, shall a drop of crimson blood appear.²

(The blood being duly collected in the bowl, he continues:—)

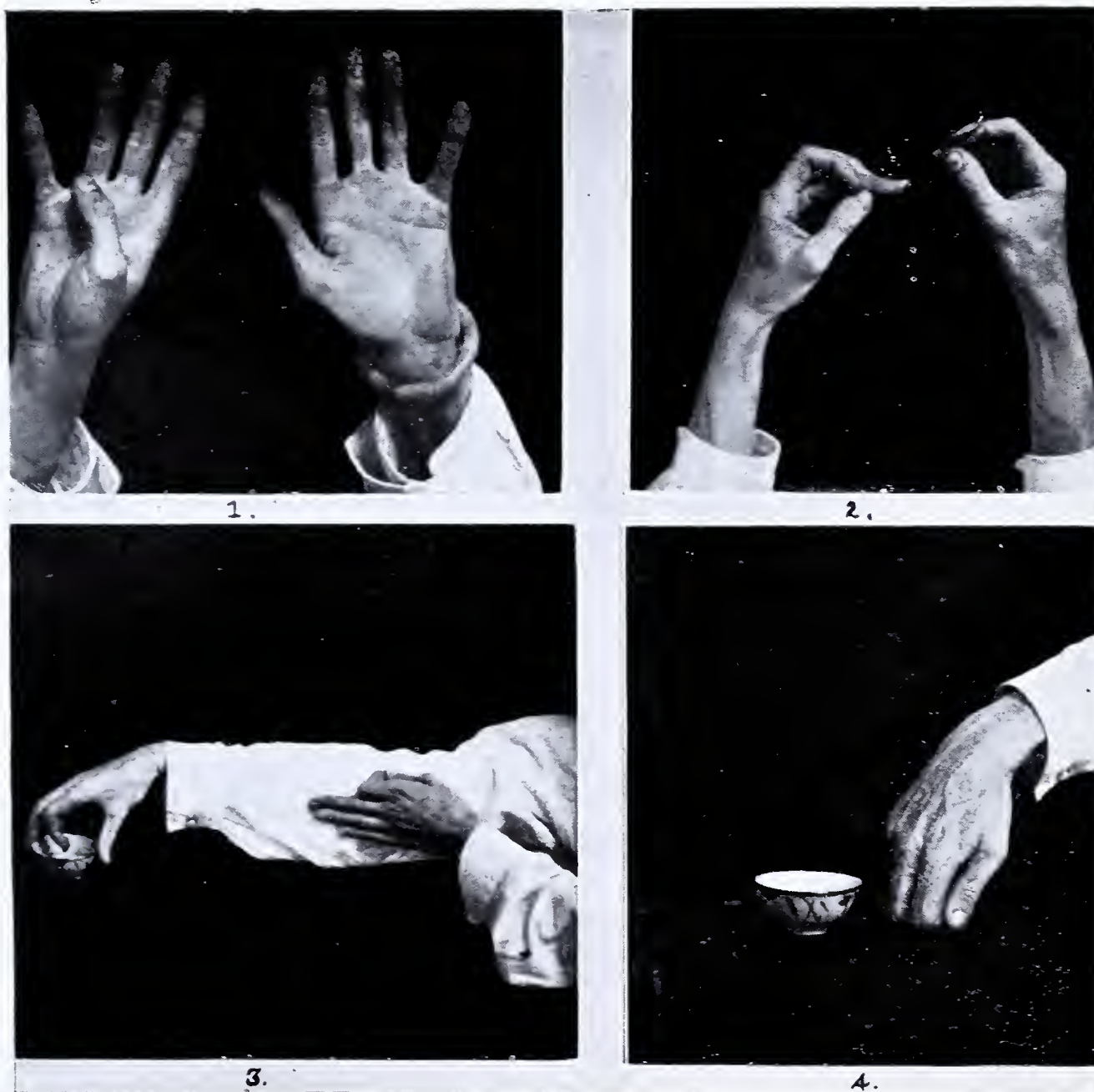
Instructor— As you were fully informed of the origin of this ceremony outside the door of the Lodge, I need not now relate to you the story in detail. It is sufficient for me to remind you that in this manner our ancient founders, the five monks of the Shiu Lam Monastery, pledged themselves by an oath of eternal brotherhood. Since that date it has been customary amongst us in like manner to affiliate to our brotherhood men trusty and true, in whom we can place implicit confidence. You, my brothers, will, as a sign of your obedience and sincerity, now in turn drink a small portion of the liquid³ contained in this vessel, and thereby

¹This implies that two candidates should be taken together, and presumably if more are being initiated they go up in pairs. This view is confirmed by the illus. op. p. 14, wherein are seen candidates in pairs and a crowd waiting by the door, inside the Temple, for their turn. Compare this procedure of working in pairs, plus the Master, to form a trio, with that of a certain advanced Masonic degree which also emphasises the importance of the triangle.

²It is a common belief amongst primitive races that the blood of cowards or traitors coagulates. Hence our own phrase, "My blood froze."

³Viz., Wine, blood, etc. Frazer says in *Taboo*, page 249, "The juice of the grape is naturally conceived as the blood of the vine, and since the soul is often believed to be in the blood, the juice of the grape is regarded as the soul of the vine. Hence intoxication is thought to be caused by the soul of the vine entering man."

The use of sacramental wine is thus always symbolical of the blood of an animal, and therefore of its life. It should be noted that the modern Chinese do not usually drink red wine, but distilled juices from various fruits, and its retention in this ceremony indicates great antiquity. The fact that three kinds of blood, or life, namely, that of the vine, of the cock, and of the Candidates are mingled, is very significant. It calls to witness the vegetable, animal and human kingdoms to the sanctity of the oaths represented by the ashes,



1. THE NINE FINGER SIGN.
2. PRICKING THE FINGER.
3. A TEA-CUP SIGN.
4. "BOWING TO THE CUP" SIGN.

Instructor— become blood brothers of all members of our order, wherever they be scattered over the face of earth or water.

As you drink this pledge bear in mind the solemn oaths you are thereby ratifying.

Henceforth the Hung Society is to you as Father and Mother. Its friends are your friends; its foes your foes; where the brotherhood leads you must follow, and from you absolute obedience to the orders of its duly appointed officers is demanded.¹

(He calls on each candidate, and then every brother assembled, to take a sip from the bowl, while the candidate has to repeat this verse:—)

Candidates—Henceforth I am one with the family of Hung,²
Its friends are my friends, its foes my foes;
Where the Society leads I will follow, and I pledge
Implicit obedience to its duly constituted officers.

(When all have drunk the Instructor says:—)

Instructor— I will now explain to you the meaning of some of the principal objects which lie before you.

1. The *Precious Sword*, to signify the defeat of Ts'ing by the appearance of Ming.³

Compare with the obligation formerly taken by a member of the Jesuit Order. "If a man hateth not his father and mother for My sake he cannot love Me. Henceforth the Order of Jesus is to you as were your parents, and from you implicit obedience is demanded. You must be as a stick in a man's hand, or a corpse."

²As may be expected in a Society so widely scattered as is the Hung Society, there is considerable variation of working in this part of the ceremony, and for purposes of reference an example of an alternative working is given here.

After the 36 oaths have been read out, all rise. Tea is produced, and each candidate takes a cup and drinks to purify his mouth. Having drunk the tea a bowl is filled with wine, and the brethren prick the middle finger of the left hand, allowing a drop of blood to fall into the bowl of wine.

The white cock is next produced and executed in the same manner as already described. After this the candidates are led out of the West Gate, the papers burned, and the souls of the Candidates weighed. They then return and the working tools and certificates are presented to them, as given in the ritual in the text.

The important differences consist in the omission of the ashes of the oaths and the blood of the cock. It is probable, however, that the ritual given in the text is more correct, and the variations due to carelessness or ignorance.

The weighing of the soul is an important feature of the ceremony, and brings to mind the weighing of the soul or heart against the feather of truth in the *Tuat* of the ancient Egyptians, where the candidate had to make the *thirty-six* denials before his heart was weighed. In like manner, here the souls are weighed to show that they are true and loyal. According to the Lodge diagrams the ceremony takes place near the bridge, and wherever the bridge appears in mystery, rites, or legends, *truth* is the pass-word to it, namely, the candidate must be 'true and trusty.' It will be noted that this weighing takes place after the candidate has symbolically drunk of the waters of Lethe, an additional piece of evidence that this refers to the weighing of the souls after death. Those who are false of heart would be slain and flung into the fiery furnace, symbolising Hell. Among the Mahomedans only the true believers can cross the red hot bar which spans the mouth of Hell.

³See Vol. III on Magic Swords.

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2. This *Pair of Scissors* is intended to rip open the dark clouds which obscure the horizon of Ming.
3. This *Brush-pen*¹ is used for writing down the law of the Mings, and with it your great obligation was inscribed, to signify its binding character in the sight of Heaven.
4. The *Hung Lamp* enables us to distinguish the false-hearted from the true.
5. The *Jade Rule* is for members to test their characters thereby.²
6. The *Abacus* enables us to reckon the appointed time for the return of the Mings.
7. This *Pair of Scales* represents Justice and enables us to weigh the Ts'ing against the Ming, to detect the false from the true.³
8. This is the *Peach Tree* under which our five Ancestors first took the oath of brotherhood, and should ever bring to our minds the solemn bonds by which we are united.⁴
9. The *Precious Mirror* shows the true character of the initiates, and from its reflection we can perceive those who are men of loyal character and those whose hearts are traitorous.⁵
10. The History of the *Sacred Censer* has already been related to you previously to entering the Lodge, and it therefore only remains for me once more to remind you of the motto engraved thereon, namely, "Overthrow Ts'ing and Restore Ming," to which task you have to-night consecrated your lives.⁶

(When he has sufficiently explained these articles, pointed out the Nine Storied Pagoda where the Ancestors took refuge, the Red Flower Pavilion and the Bridge, he says:—)

¹The symbol of Truth and of the Recording Angel in many other Mysteries. c.f. The Egyptian, Thoth.

²A detailed consideration of this jade rule is given in chapter xiv. Such measures are found in other Rites, and originally were connected with the custom of measuring a man's shadow and thereby acquiring control over it. If the man offended you, you could injure him through his shadow.

³The same scales as were used in the symbolic weighing of the Candidates by the Red Guard. See note on, p. 73.

⁴The peach tree is the symbol of long life in China, and should be compared with the Tree of Life in the Bible, the Persea Tree in ancient Egypt, etc.. It is a relic of Tree Worship. Compare Yggdrisil, the Giant Ash of Norse Mythology.

⁵A full consideration of this Magic Mirror is given in a chapter xiv.

⁶This censer probably symbolises the lost Palladia of the ancient Chinese Emperors, which consisted of nine sacred tripods, according to the Shui Ching Chu, which were lost in the Ssu River during the reign of Hsien Wang, B.C. 333. One was nearly recovered, but a dragon appeared and bit through the rope by which it was being drawn forth. As depicted in a Han bas-relief, this tripod is strikingly like the Sacred Censer, found by the monks, be it noted, in a river. See S. W. Bushell, *Chinese Art*. Vol. 1., p. 30. For further discussion on this subject see Vol. III.

Instructor— I now give you the Pass Word, which is “Poon,” signifying “Self,” or anything possessive or personal.¹ Repeat this word.
(*Done.*)

When putting any question or giving an answer to anyone whom you believe to be a Hung hero be careful to use the word “Poon,” signifying “Personal.”

The Pass Sign is made by stretching out the five fingers of the right hand, separated thus:—When speaking or receiving anything, or when passing anything to anyone, you should make this sign if you wish to ascertain whether the person is a member of the Brotherhood.²

You will now pay your dues and receive your certificate of membership.

(Each candidate must hand in the requisite amount wrapped in red paper.³ When the fee has been paid the Master presents the certificates, duly “Chopped” with the Hung Seal,⁴ and says:—)

¹The use of the word “Self” indicates that the ceremony deals with the spiritual experiences of the real “Self” and its journey towards God. The five fingers held apart no doubt refer exoterically to the five ancestors, and esoterically to the five senses, through which the true self is able to keep in touch with the material world. Also the “Self” having been weighed = “Truth,” and so becomes the Pass-word.

²There are in addition a vast number of signs, tests, and catch phrases. Some of these may be taught the candidate when he is led round the Lodge to prove himself, but to-day most of them are communicated privately, after the ceremony, at Lodges of Instruction, and in this book are dealt with in chapters x and xi. (Many of them will be of interest to Masonic students).

³According to one account the money is apportioned as follows:

Certificate on white paper	27 cents.
Passage Money for bringing in new members from up-country stations ..	50 „
Deposited in the Tau, or Peck Measure	27 „
Fee to man who opens the first Gate	18 „
Fee to Instructor	7 „
Fee to Vanguard	5 „
Fee divided between the “Grass Sandals”	9 „
Balance for General Funds of Lodge	34 „
<hr/>	
Total	1 dol 77 cents.

The Grass Sandals are the messengers who take round the summonses to meetings. Probably the man who opens the first door corresponds to the Tyler of a Masonic Lodge.

According to another account the money is divided in a different way, but probably this merely indicates that the sums specified are supposed to be paid at the points in the ritual indicated, while the total sum thus obtained is then divided as above. The amount specified appears to be a mimum fee, and may be increased by the Lodge authorities.

Clothes (i.e., the Ritual)	360 Cash.
Oaths	72 „
Fowl. (A’Tsai)	36 „
Fruit sold in the Market Place	21 „
Hung Cash. (To be kept on the Person)	3 „

Specimens of Hung Cash are shown on the certificate illustrated op. page 138. The numbers specified in this list are symbolical, and some, e.g., the 21 Cash for the fruit, are mentioned in the ritual. The payment of small fees as part of a ceremony occurs in certain Masonic rituals, e.g., the Bridge Fee in one degree, and the Footing Fee in another.

⁴Several examples of such certificates, duly “Chopped,” (Stamped) together with a detailed explanation of their meaning, are given in chapter xii. The illustration op. page 134, shows the signature written on a triple pleat, as laid down.

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Master— — —, I present you with your certificate, which you should ever carry concealed on your person. You should also sign it on the folded pleats at the edge, thus ———, so that when opened up the characters forming your name will be separated into several sections, and so prove unintelligible to “draughts of wind.”¹⁽²⁾

Master— I would now explain that you should now take a long, symbolical journey. Owing, however, to the limited space at our disposal you must content yourself with supposing that you have taken this dangerous and arduous journey, and listen attentively to the incidents connected therewith, which will be revealed to you in the course of the questions which I shall address to you, and which will be answered by the Vanguard on your behalf.³

¹ “Draughts of Wind” are spies, outsiders, or, as masons would say, “Cowans.”

² Apparently in some rituals the investiture of the candidate with the Ming clothing takes place here, and corresponds with the formal investiture of a K.T., the general import of the act is “Put on the vesture of Light.”
literal translation.



CHOP FOR A SUMMONS TO A MEETING
OF THE GHEE HIN SOCIETY.

CHAPTER VIII.

THE MYSTICAL JOURNEY.

Master (To Vanguard)—Whence come you?

Vanguard— From the East.¹

Master— At what time?

Vanguard— At sunrise, when the East was light.

Master— Why at that particular hour?

Vanguard— As I was roaming over the mountains the sun was still hidden from sight,

But the heart of man on earth turns towards the East.

When the cocks crew at dawn I wished to help my native land,
The bright pearl² rose and reddened the earth for miles around.

Master— What abilities do you possess?

Vanguard— I am acquainted with the military arts.

Master— From what place have you come?

Vanguard— From the Red Flower Pavilion,³ where the Master of Hung instructed me.

Master— How many chapters did the Master of Hung teach you?

Vanguard— 108.⁴

Master— In what did he instruct you?

Vanguard— The Master taught me the three bonds⁵ and the five virtues.⁶

¹The soul is supposed to enter matter in the East, the place of the Dawn, which symbolically denotes the descent of the Divine Spark into Matter.

²The Sun.

³This refers to that part of the teaching which was given in the Red Flower Pavilion. From a later phrase in the ritual it is clear that this Pavilion should be outside the West gate of the Lodge and symbolises the womb of rebirth. See pp. 100 and 103. As there is no actual instruction of the nature indicated in the ceremony as we now have it, there seems little doubt that this refers to a degree no longer fully worked, but this point will be discussed later.

⁴A symbolical number—the multiple of 9×12 , which constantly recurs in the ritual. There were seventy-two malign stars of earth and 36 Spirits of Heaven, and we are told that there were 108 Yogis who attended the birth of the Buddha, who no doubt represented the two sets of angelic beings.

⁵The three bonds are, between King and subject, father and son, and husband and wife. Schlegel. *The Hung League*, p. 63, note 1.

⁶The five Chinese virtues are propriety, equity, humanity, wisdom and faith. *Ibid.* Note 2.

Vanguard — We were gathered together in the Red Flower Pavilion and made an essay;¹

Our road leads straight to the golden tablets,²
Afterwards our names shall become widely renowned.

Master — Which chapter of the poem did you especially study?

Vanguard — The chapter *Wan-chang*.³

Master — Of how many sections did it consist?

Vanguard — Of five sections, namely, the principle of Heaven, the principle of Earth, the principle of the gods, the principle of man and the principle of oneself.

Master — Repeat these five sections.

Vanguard — The principle of Heaven is perfect,
The principle of Earth is august,
Man stands between these twain.
The three principles are established together,
And one principle is common to all three.
Myriads of branches approach with bare feet and heads stretched forward,⁴
If the heart is faithful the complexion of man is ruddy.
A nurse took me by the hand,
But who would have thought that I should appear in white clothing?
Two dragons are the origin of the gods,
Excellent horses⁵ surpass everything,
They all have provisions and soldiers
And wait for one man.⁶

Master — How did you acquire knowledge of the military art?

Vanguard — At the Shiu Lam Monastery I first learnt the noble art of self-defence.

Master — How many came with you?

¹Schlegel suggests that this means the written oath, but possibly it has a more mystical meaning. It is quite probable also that in the original system the candidates had to pass some sort of examination before being promoted to the higher degrees, just as is still the case in some Rosicrucian Societies.

²The lists containing the names of those who have passed the Civil Service examination in China are called the Golden Tablets. The phrase supports the view that originally there may have been a qualifying examination for admission to the higher degrees.

³One of the books of Mencius.

⁴This refers to the candidates and to the manner of their preparation. The head stretched forward refers to the incident at the gates, when they are asked, "Which is the harder, your necks or our swords?"

⁵Recruits.

⁶Probably this is Maitrêya-Buddha, the Buddha who is to come.

Vanguard— Two others, making us three.¹

Master— How is it that you now come alone?

Vanguard— The sworn brother went before me, the adopted brother followed after me.²

Master— Since you started so early, how is it that you arrived so late?

Vanguard— Because I sought for valiant heroes.

Master— Who accompanied you?

Vanguard— The Hung Brethren.

Master— Where are they now?

Vanguard— Some are far off on the horizon, others are near at hand, while some roam about the world without any fixed residence. For these reasons I come alone.³

Master— Came you by land or water?

Vanguard— First over land and then by boat.⁴

Master— How many roads were there?

Vanguard— Three.⁵

Master— By which came you?

Vanguard— By the Middle Road.⁶

Master— Why by the Middle Road?

Vanguard— Because it was the broadest.

Master— What did you see on the road?

Vanguard— I saw a white heron flying overhead.

Master— Did you pass anyone?

¹ Compare the three Junior Officers in the R.A.. Symbolically this refers to the three Souls which, according to the Chinese, dwell within a man. This ritual deals only with the Soul which goes to the "Dark Lands." Western nations likewise divide a man into three, but we include the Body as one, and the Spirit as the third. Compare the custom in use when passing round the Loving Cup, and note that the man drinking symbolically holds the cup of life, for wine symbolises the life, or Soul.

² We have references to these other two Souls of man later when we come to the Bridge. p. 89.

³ This seems to refer to the experiences and characteristics of man on earth, some of which are left behind before he can enter heaven.

⁴ The land journey represents the journey through life, the water represents death, and the boat is that which carries the souls of the dead, and is met with in many religions:—as, for example, the Boat of Ra, among the Egyptians. See Vol. II.

⁵ These roads are the paths taken by the three souls,—(a) to the tomb; (b) to the Spirit tablet; and (c) to the dark lands. This last is the Middle Road.

⁶ In Rosicrucian and Kabalistic Mysticism we hear of the Middle pillar, or Middle Path of Bignity, which lies between the two pillars of Mercy and Severity, and is the true path of the initiate and of the Soul which desires to attain Kether—the Crown, or at-one-ment with God. There is also undoubtedly a reference to the Middle Path of Buddhism, which is described more fully in Vol. II.

Vanguard— Yes, eight priests.¹

Master— Do you know their names?

Vanguard— No, but each one carried some precious thing.

Master— What did each carry?

Vanguard— The Lord Kwoh-kiu-tsau held two jade castanets:
 Thsai-ho carried a flower basket in his hand;
 Tung-pin had a precious sword slung over his back:
 Chang-kao-lao was an ancient priest.
 Siang-tsze was playing on the flute:
 Sian-ku stood on a floating bridge and held a sceptre:
 Chung-li waved a precious fan:
 Li-kwai carried a censer, in which was burning his wonderful
 elixir.

Master— Did you pass anyone else?²

¹The eight Immortals of the Taoists. The pretended ignorance of their names is strange as they are well known to every Chinese and so are their attributes, here called "Precious Things," which are given below. Perhaps the names of which he professed ignorance were their magical names.

1. Ts'ao Kuo-chin, patron of mummers and actors. Attribute, a pair of Castanets (pan).
2. Lan Ts'ai-ho, patron of gardeners and florists. Attribute, a basket of flowers (hua lan).
3. Lü Tung-pin, patron of the sick. Attribute, a sword (chien) with which he keeps off demons. Compare with magic sword in the ritual.
4. Chang Kuo Lao, patron of artists and scribes. Attribute, a tube with a pair of rods. (yu ku).
5. Han Hs'ang Tzu, patron of musicians. Attribute a flute (ti).
6. The Virgin, Ho Hsien Ku, patron of housewifery. Attribute, stem of a lotus (lien hua).
7. Chung-li Ch'üan, patron of the discoverers of the Elixir of Life. Attribute, a fan (shan), with which he revives the Spirits of the Dead.
8. Li T'ieh Kuai, patron of astrologers and magicians. Attribute, a double gourd (hu-au) with an iron crutch (kun). The crutch is an allusion to the story that the spirit of Li, having quitted his body during profound meditations, afterwards took refuge in the body of a lame beggar recently deceased.

Another Immortal who sometimes appears with the 8 is Liu Han. Attribute, the three-legged lunar toad, which reveals to him lunar treasures. Although the ritual speaks of 8 priests the sixth is the Virgin, Ho Hsien Ku.

²Stanton, p. 49, has an additional set of questions here which precede this one. They are as follows:—

Master— Did you see a small boy as you passed the Restore Ming Market?

Vanguard— He is not a small boy, he is a Son of Hung.

Master— What took place with him?

Vanguard— I bought fruit for him and he walked away to the Folin Mountains.

Master— Do you know what he does?

Vanguard— He guards the Folin Mountains.

Master— He eats people; how did you pass?

Vanguard— There was a priest near.

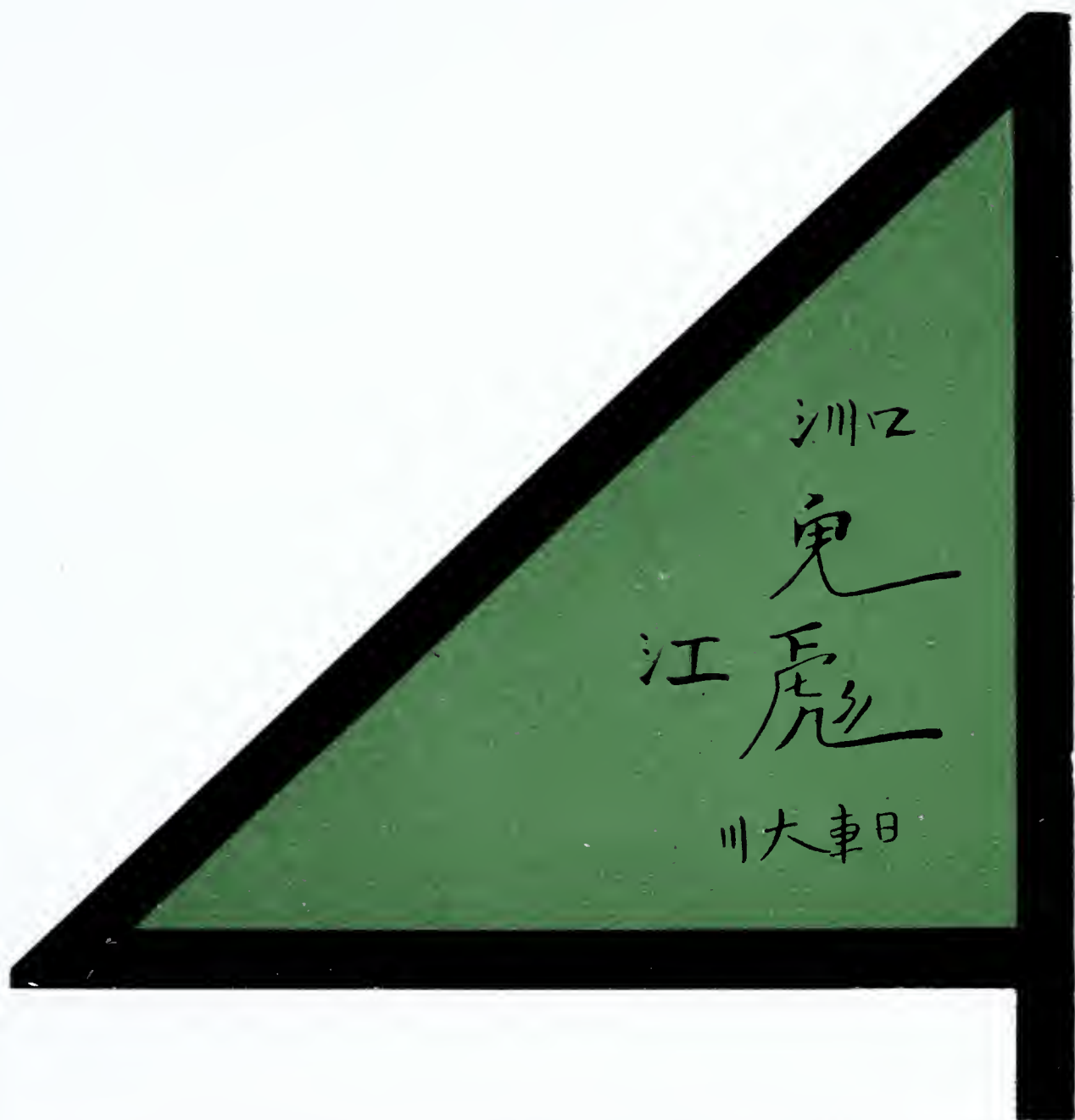
The Hung lad was born on Mount Lien

What's to fear in his merciful mien?

He is hid in the temple alone,

But one day he'll recover his throne.

This person seems to be the same as Hung-hai-erl, the Red Guard who is thus met towards the beginning of the journey and towards its end, for which latter meeting, see p. 100.



THE BANNER OF THE PROVINCIAL GRAND LODGE
OF THE HOKKIEN AND KANSU PROVINCES.

*The top Characters are an Abbreviation of those which stand for
Hung Soon Thong :—The Hung Obedience Hall.*

*Those at the bottom are an Abbreviation of the Characters for
Soon Tien Chün Meng :—Obey Heaven and Turn to Ming.*

Vanguard— Yes, a woman.¹ She wore a bamboo hat and a white dress, she rode a white horse, and in her right hand she held a sceptre.

Master — Whither did she go?

Vanguard— She entered a grove of firs and cypresses.

Master— Can you prove that statement?

Vanguard— I can prove it with a verse.

Master— Give me the verse.

Vanguard— When a withered tree meets Spring it sprouts once more.
When the eight sages crossed the sea they put golden flowers in
their hair.
The princess rides on horseback along the road.
The fir and the cypress groves are our home.²

Master— Did you see any Temples on your journey?

Vanguard— I saw the Temple of Ling-wang.³

Master— Which god is that?

Vanguard— The guardian deity of the faithful and loyal brethren of Hung.

Master— Was there anyone there?

Vanguard— The fairy Hian-chu-lung⁴ was there.

Master— What was she doing?

¹Probably Ma Ku, patroness of sailors. She bears the title of T'ien Hou, or Empress of Heaven, and is usually accompanied by her bird the Phoenix. She is a Taoist Deity, often associated in pictures with the Eight Immortals, and as the Patroness of Sailors would strongly appeal to Lightermen, and the like, who form a large section in the Hung Society in Singapore. Her name is incorporated in the earlier name of the Society, which was, "The Family of the Queen of Heaven."

Stanton has the following additional facts:—

Vanguard— On her back were precious pearls.

* * * *

She always went and came but never stood still.

Master— How many pearls were on her back.

Vanguard— 108.

This variant is interesting because the word for pearl is pronounced *Chu*, just like the word given as the name of the Imperial Pretender.

Stanton, *The Triad Society*, pp. 49 and 53.

²There seems to be here a dim remembrance of the old Fertility Cult and the Spirit of Vegetation, which dies and rises again. The line about the withered tree plainly indicates resurrection, and it is interesting to note that firs and cypresses were sacred to Tammuz in Syria. As this incident immediately precedes the passage of the Mountains of Sunset and the entry into the Hung Boat it suggests death, after which the soul enters into the Solar Barque in order to pass through the Underworld. The Princess reminds us of Kali, who, in the Hindu traditions, brings death.

³The same as Wang-ling; see note 9 on page 62.

⁴She was the daughter of Hai-lung-wang, the Dragon King of the Sea.

Vanguard— She was gathering mulberry flowers.

Before the temple Ling-wang she gathers mulberry flowers.
Everyone in the world should unite in one family;
If one meets another afterwards and asks his name,
He should answer, "I gather mulberry flowers."¹

Master— Did you pass any mountains?

Vanguard— I passed the Black Dragon Mountain and ascended it.²

Master— Where were you when you passed the Black Dragon?

Vanguard— At the foot of the Nail mountain.

Master— What did you next find?

Vanguard— At the foot of the mountain I found a boat waiting to take Hung heroes.

Master— How many people were in this boat?

Vanguard— Three.³

Master— Who was standing in the bow of the boat?

Vanguard— The Captain.

Master— What was his name and surname?

Vanguard— His name was Tsiang, and his surname, Tai Tak⁴

Master— When was he born?

Vanguard— On the fifteenth day of the first moon,⁵ in the hour Tsz,⁶ and he dwells in the province of Fuk-kien, in the town of Amoy, in the Hall of Great Fidelity.

Master— Who stood in the stern of the boat?

Vanguard— The Captain's wife.

Master— What was her name and surname?

¹Although very obscure, this phrase is clearly a catch word, or pass word, probably of a now lost preceding degree.

²Sacred mountains are usually found in Rites such as these. For example, in the Babylonian Epic of Gilgamish this hero has to pass through the Mountain of Sunset, and after doing so comes to the sea and the boat-man of Uta-Napishtim, the Babylonian Noah, who takes him in a boat, over the Waters of Death, to Paradise. Here the Black Dragon Mountain represents the Mountain of Sunset. See Vol. II.

³Two are no doubt the Captain and his wife, but who the third is it is difficult to say, unless it be he who is called the Son of the Lord. This phrase is obscure, perhaps it means the son of the Master of the ship and corresponds to the faithful steersman of the ark of Uta-Napishtim, named Ur-Shanabi, but more probably it refers politically to the Prince Imperial, and mystically to the coming Buddha. For further details re Ur-Shanabi, see Vol. II.

⁴Meaning, Greatness of Virtue; clearly these names are symbolical.

⁵There is here a special significance attached to the fifteenth day of the month, and as the date is associated with a ship, it is worth drawing attention to the fact, that, according to the Babylonian legend, the Deluge started on the fifteenth day of the month, i.e., at full moon.

⁶Tsz-shi is the double hour, 11 p.m. to 1 a.m. In other words, the Captain, like Christ, was born about midnight.

Vanguard— Her name was T'a¹ from Lu, and her surname Liu-ts'ing.

Master— When was she born?

Vanguard— On the fifteenth day of the eighth moon, in the hour Wu.² She lives in the province of Canton, in the prefecture Wuchow, in the temple Hai-thang.

Master— The hours Tsz and Wu are opposite each other, how then could these two be together in one ship?

Vanguard— On the Hung ship it is good if Tsz and Wu stand opposite to each other.³

Master— Did you see anyone in the ship's hold?

Vanguard— Yes, there were Hung brothers there.

Master— How many holds had the ship?

Vanguard— Five.⁴ The first was laden with red wood, the second with red rice, in the third was the Son of the Lord.⁵ The fourth was laden with weapons and the fifth with Hung heroes.

Master— How can you prove this?

Vanguard— By this verse:—

The seat of the Son of the Lord is in the midst of the vessel,
The soldiers and civilians help him to preserve the sun and
moon.⁶

The silken sails are hoisted and the winds are favourable,
We roam over the world to settle heaven and earth.

Master— Were there any more holds in the ship?

Vanguard— Yes, twenty-one.

Master— How many awnings?

¹Meaning, Peach: note also the use of Ts'ing.

²Wu-shi is the double hour 11 a.m. to 1 p.m. Therefore the Captain's wife was born about mid-day, and it should be remembered that Christ was crucified at mid-day, also the Masonic tragedy is likewise placed at this hour. It is clear therefore that mid-night and mid-day have a special mystical significance.

³Schlegel says, "In the cycle of the twelve Horary characters, Tsz and Wu are just opposite to each other. People born in opposite hours should not marry or do business together because... they will never agree or harmonise." It will thus be seen that the Captain and his wife stand for the two pillars, or the two opposites, the Yang and the Yin, and between these two opposites all the Hung brethren must travel, since the one is at the bow and the other at the stern. Compare the black and white pillars of the Rosicrucian symbolism.

⁴See illustration of the Hung ship in the diagram on the frontispiece. The five upper holds are indicated by five port holes. Note the sequence of mystical numbers throughout. As previously stated, the Hung boat is the Solar Barque carrying the souls of the dead.

⁵See note 6 on page 78.

⁶Alternatively the Ming Dynasty, whose name Ming is composed of the two characters meaning Sun and Moon.

Vanguard— Five.¹

Master— How many deck boards?

Vanguard— 21.

Master— How many kinds of wood?²

Vanguard— Three. To the left peach-wood; to the right plum-wood, and in the middle red-wood.³

Master— What were the length and breadth of these pieces of wood?

Vanguard— They were 36 Chang broad and 72 Chang long.⁴

Master— How many keels were there?

Vanguard— Twelve keels, three at the bottom and nine on the sides.⁵

Master— How many seams were there in the ship?

Vanguard— 72.

Master— How much caulking was used to fill the seams?

Vanguard— 21 pounds.

Master— How many nails were used in the ship?

Vanguard— 108.⁶

Master— What God stood on the bow of the ship?

Vanguard— On the bow was the image of the God of Fire. On the left was the "Clear-perceiving Ear," and on the right "The Thousand-mile-seeing Eye."⁷ There was also a couplet written on the bow.

Master— How does it run?

Vanguard— Favourable currents and winds please men,
A genial sun and moon suit the weather.

¹These are symbolical; the number represents the five senses, or rather the five constituent parts of the soul, as defined by the Buddhists.

²The very elaborate details concerning the ship which are demanded by the Master, probably imply that only those who knew all these points could acquire the power to travel on this ship. Compare the Book of the Dead, wherein the Soul has to answer innumerable questions concerning details of the Underworld to enable him to pass safely there through.

³It will be seen later that in the Isles of the Blest the five Founders are discovered admiring the thirty-six peaches and the seventy-two plums. These undoubtedly represent the thirty-six heavenly and the 72 earthly genii. Peach-wood is, therefore, symbolical of the way of heaven, plum-wood of this carnal world, and the red-wood is the via media by which the aspiring soul must travel: in short, the Middle Way, or Path of Benignity of the mystic, which lies between the Path of Severity and the Path of Mercy. It must be remembered that every Chinese man is believed to possess three souls. Perhaps, therefore, the other two souls go by the other two paths, which are symbolised by the other two woods.

⁴The Chinese Chang measures about 10 Chinese feet, and a Chinese Chek (foot) is 13½ English inches.

⁵These may represent the twelve signs of the Zodiac, within the circle of which the Sun must move, the three at the bottom probably represent the three winter signs.

⁶These represent the 108 Rulers of heaven and earth whom we have already previously met.

⁷See note 8, p. 62.

Master— What God stood in the middle of the ship?

Vanguard— The image of the holy Prince Kwan. On his left the Prince Kwan-phing, and on his right the General Chau-chang.¹

Master— Who stood on the stern of the ship?

Vanguard— The blessed Queen of Heaven, from the temple of Kao-khi.² On her right stood the General Hiang, and on her left the General Hoh.

Master— Which Deity stood in the main hold of the ship?

Vanguard— KwanYin,³ our Holy Mother, surrounded by the 18 Lo-hans⁴ and all the Hung brethren.

Master— How many masts had the ship?

Vanguard— Three. The main mast was the greatest.

Master— How many sets of sails did the ship carry?

Vanguard— Three sets of sails.

Master— How many sails were there in the fore-set?

Vanguard— In the fore-set were five sails. The mizzen-mast had two sails, and the main-mast ten.

Master— How many bow-lines were there on the leach of the sail?

Vanguard— On the top there were 36, and below 72.

Master— Who poled and who superintended the tackle?

Vanguard— The four great Diamond Ones⁵ poled and the 18 Lo-hans superintended the tackle.

Master— What thing was most precious on the ship?

Vanguard— A pure white pearl.⁶

¹These are the three famous generals of the time of the three kingdoms. Kwan is Kwan Ti, now worshipped as the God of War.

²The Taoist Deity whom we have already met riding on the white horse. She gives her name to the Society itself, for one of the early titles of the Hung Society was "The Family of the Queen of Heaven."

³The Goddess of Mercy; one of the most popular Deities in China. She is sometimes depicted holding a baby in her arms, and was mistaken by the early Roman Catholic missionaries for a figure of the Virgin. She is, however, the same as Avalokitisvara, who descends into Hell to rescue the souls who are in bondage. The fact that the Hung Heroes are gathered around her implies that she has saved them, and is carrying them to Paradise.

⁴The eighteen Lo-hans were the disciples of Buddha. They and the other Deities correspond with Ra and his attendant deities in the Boat of the Sun, which carried the souls through the Egyptian Underworld. They show that the Gods accompany the blessed dead on their journey towards the High Heavens, in order to protect them.

⁵i.e., the Lords of the four cardinal points.

⁶The pearl represents the sun, as is shown in the emblem "Two dragons contending over a pearl," which is closely associated with the Triad Society, and this reference is an additional proof that the Hung boat is the boat of the Sun, a fact which is further borne out by the signals being red—the colour of sunlight, according to the Chinese. Exoterically the pearl, chu, may refer to the Imperial Pretender, Chu, and esoterically to Maitrêya Buddha.

Master— Of what colour were the signals?

Vanguard— Red.

Master— Since the boat was so heavy laden how could she float?¹

Vanguard— We were at a place where three rivers met.

Master— Whence do these rivers rise?

Vanguard— From the base of the Nail Mountain.

Master— Whither do they flow?

Vanguard— They unite and lose themselves in five lakes and four seas.

Master— How can you prove that?

Vanguard— I can prove it by this verse:—

The three rivers flow through the five lakes,
I have looked inside the gates of the temple of Chao-khi.
I remember what the five founders did in a certain year
And am coming specially to thank Wan-yun-lung.²

Master— Whither went the ship?

Vanguard— To the Market Place of Universal Peace.³

Master— When did it leave?

Vanguard— It left on the 24th of the 12th month, and reached port on the 4th of the 1st month, after ten days' passage.⁴

Master— Did you land anywhere on the journey?

Vanguard— Yes, at the ravine Khu-chu.

Master— Did you see anything there?

Vanguard— Two pots of red bamboo.

Master— How many plants were there?

¹This does not mean "Why did she not sink?" but "How was it she did not run aground?" as is shown by the answer. There is also a symbolic meaning. The total of lakes and seas is 9, probably referring to the nine Heavens.

²Although the three rivers are later identified with three actual Chinese rivers, they symbolise at least two things, one in the macrocosm and the other in the microcosm. Firstly, the River of Ocean, the River of the Underworld, and the Celestial River, known by us as the Milky Way. These three are supposed to unite behind the Mountains of the Dawn.

Secondly, they represent the three constituent elements in man, or, as we should say, body, soul and spirit, which pass into the five senses and then ultimately pass out into the great Sea of Nirvana. It must not be forgotten that the Chinese also consider that a man has three souls, which go by different roads but ultimately reach the same place.

³Tai-ping. This is Heaven. See Vol. III.

⁴The ten days represent the journey through the Underworld. Dante took this number of days to pass through Hell and Purgatory to Heaven, and it is as well to bear in mind that ten days elapsed between the Ascension of our Lord and the coming of the Holy Ghost.

Mystically they may correspond to the ten Sephiroth of the Kabala, etc., that is, to ten stages through which men must pass before they reach the Supreme Being. One of these stages is life on earth, and the remaining nine lie beyond this world.

Vanguard— In one pot 36 and in the other 72 : 108 altogether.

Master— Did you take away any of them ?

Vanguard— I took home 108 plants.

Master— Why did you want so many ?

Vanguard— I wanted enough for the use of my thousands of brethren.

Master— How many were left ?

Vanguard— I did not pluck all and there were still plenty left.¹

Master— How can you prove that ?

Vanguard— By this verse :—

The red bamboo from Canton is rare in the world,
In the groves were 36 and 72.

Who in the world knows the meaning of this ?

When we have accomplished our task we shall know the
secret.²

Master— How many shoals did you see on your journey ?

Vanguard— I saw none, for the water was too deep.

Master— Through what waters did you pass ?

Vanguard— Through the waters of three rivers.

Master— Give me the names of those three rivers.

Vanguard— The Hoang, the King and the Heh.³ These form the united
waters of the three rivers.

Master— Can you prove it ?

Vanguard— I can prove it by a verse :—

The united waters of the three rivers have flowed for myriads
of years.

Travellers are not allowed to stand at the head of the bridge.

But he who has entered and drunk of the water of the three
rivers,

May roam over the world just as he wishes.⁴

¹This temporary landing in the Underworld is curious, and still more the gathering of the 108 plants, whose number suggests that the bamboos represent the 108 genii. Symbolically this part of the ritual teaches that the developing soul absorbs into himself all the characteristics of these 108 genii, yet for all that these same characteristics are still available for every other evolving soul.

²From the above note it will be clear that the secret consists in the gaining of all possible experience and the perfecting of the human soul. There is nothing at all political in these lines.

³These are actual rivers in China, which have no doubt been added after the original meaning of the rivers had become lost.

⁴It will be found that the travellers are not permitted to stand at the head of the bridge, where the five Founders are admiring the peach and the plum trees. The aspiring soul must go further than Paradise, and continue its journey to the City of the Gods.

The drinking of the water no doubt implies the complete severing of all connection with earth.

Master— Did you cross the water?

Vanguard— 21 of us crossed it.

Master— Can you prove that?

Vanguard— Yes, by this verse:—

The sworn brethren led me on board;
There were twenty-one persons in one ship;
The Lo-hans and the Diamond Ones assisted to the right and left,
The winds were favourable and we sailed across the waters.¹

Master— Where did the ship arrive?

Vanguard— At the Market of Universal Peace.

Master— Who was the Master of the Market of Universal Peace?²

Vanguard— His name was Ching and his surname Teh-hui.

Master— What else did you see?

Vanguard— A small island³ on which there was a bridge of two planks.⁴

Master— Of what were these two planks made?

Vanguard— The left one was of brass and the right one of iron.

Master— What was the origin of this bridge?

Vanguard— When the Shiu Lam Monastery was destroyed the Gods, Chin Kwang and Chu Khai, transformed a yellow and black cloud into a bridge, to enable the five Ancestors to escape. The cloud-bridge joined the heavens.⁵

¹One Chinese subdivision of man is that he has three souls and seven sets of faculties, relating to the energy of the limbs and the five senses. Thus seven faculties of each of three souls would make 21, all of which must be brought into the Hung boat.

²The Chinese word is Tai-ping, which name was used to designate the Tai-ping Rising of the 19th century. The Hung often called themselves Tai-ping, or Brothers of Universal Peace.

³This represents the Isles of the Blest, found in many legends, e.g., in the Tuat of Egypt, and in St. Brendon's Isles of the Blest. See Vol. II.

⁴For a full consideration of this bridge see Vol. II. There are two bridges in the Traditional History, of which this represents the second. It is the Rainbow Bridge, which joins the earthly Paradise with the City of the Gods. These bridges are found in the legends and beliefs of almost every race and creed, including mediæval Christianity.

Stanton has a curious and important piece of additional information about this bridge. After the Vanguard has said that it had two planks the Master says:—

“*Master*— It used to be a three plank bridge; why do you say it has only two?

Van.— Because at the termination of the Ming rule the Ts'ings broke one plank, and it has not yet been repaired. It is therefore of two planks.”

Triad Society, p. 49.

This variation will be discussed in Vol. III.

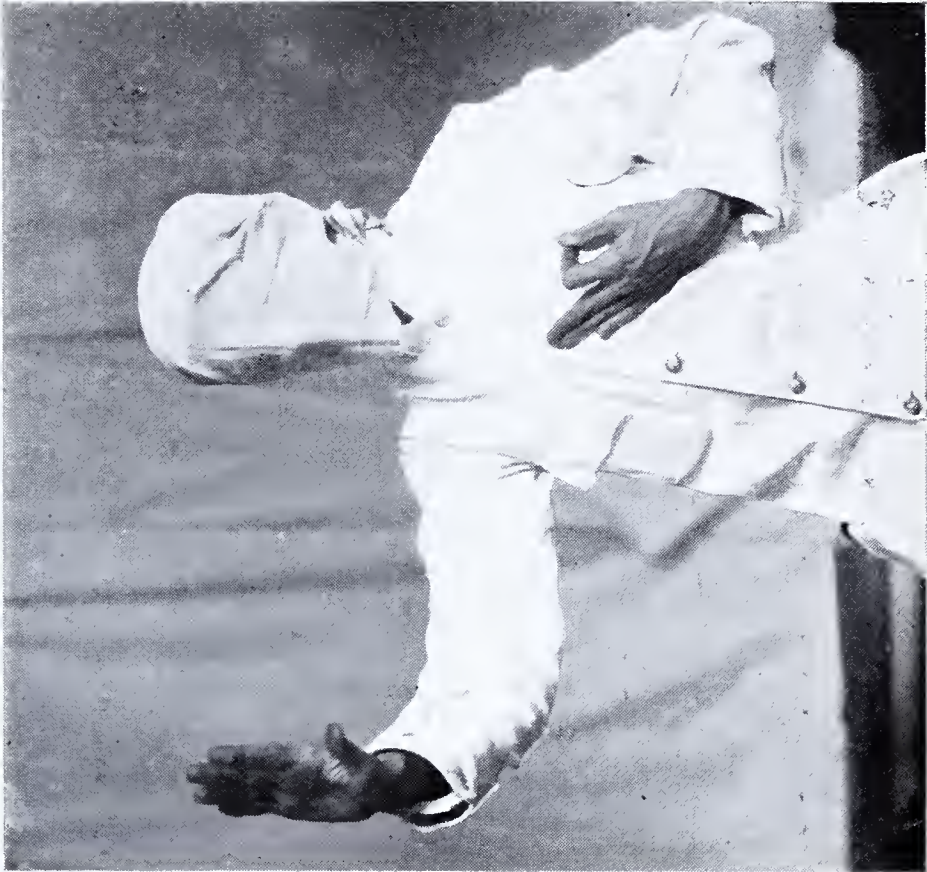
⁵The reputed origin cannot be the true origin of the bridge, as is shown in the ritual itself by the fact that the Five Ancestors, who “are above,” are seen standing near the bridge, which is guarded by the Shades of Hung Heroes. This shows that the bridge is not a physical structure, but belongs to the realms beyond the grave. No doubt this is an example of the attempt to blend the old semi-religious with the real, or supposed, political events related in the legend. Had this part of the ritual arisen out of the legend, we should have had a dramatic representation of the adventures of the five monks enacted by the Candidate, instead of a journey in a boat which is not even mentioned in the legend. See also Vol. II.

This refers to the 2nd bridge, which was created by two genii after the escape from the Temple, and not to the first one made by Buddha in the Temple. See page 38.

I



H



TWO SIGNS FOR USE IF A FIGHT IS IN PROGRESS.

Master— Who stood at the head of the bridge?

Vanguard— The sworn brothers.¹

Master— For what reason were they there?

Vanguard— They were admiring the peach and the plum trees.

Master— Did these trees bear fruit?

Vanguard— The peach tree bore 36 fruits and the plum tree 72, altogether 108 fruits.

Master— Can you prove that?

Vanguard— I can prove it by this verse.

At the foot of the tree lie 36 peaches,

And also 72 of the finest plums.

These two kinds being united in rank and file

Make 108, wherewith Heaven and earth are settled.²

A spot of red fights for the world and conquers the Empire,

Whoso betrayeth this secret shall never be forgiven by Heaven.³

Master— Who stood on the middle of the bridge?

Vanguard— The three Holy Buddhas.⁴

Master— Who stood on either side of the bridge?

Vanguard— On the left stood the Red Guard, Hung-hai-erl,⁵ and on the right the maiden Hian-chu-lung.⁶ On this bridge there was also a couplet.

¹The souls who are supposed to dwell in the tomb.

²i.e. *established*.

³First of all it will be noticed that all the fruits are off the trees and on the ground. Secondly, the fourth line shows clearly the meaning of this symbol of the 108. The whole verse seems to imply that the perfected man absorbs into himself the characteristics of the whole of the 108 genii who rule Heaven and Earth. Compare with the 108 plants of Bamboo. The last line suggests that this is a dangerous occult secret not to be lightly divulged.

⁴In the temples the Buddhas are the past, the present and the future Buddhas. They would thus represent time past, present and future. Compare with the three Norns on the Norse bridge, Byfrost. In some countries where the bridge tradition exists only the Gods can pass over the bridge itself.

⁵Hung-hai-erl is represented in a Triad Lodge by the Red Guard who stands by the furnace, and he is mentioned a second time in the questions of the Vanguard at a later point, where fuller details concerning him will be given in a note. He represents, however, the Lord of the infernal fires, or Hell. It will be noticed that he guards the brass plank, and it is clear that the Celestial and the Infernal bridges have been amalgamated, he being guardian of the Bridge which leads into Hell. Symbolically he represents an evil conscience.

⁶We last met this Fairy at the temple of Ling-Wang gathering mulberry flowers, and so she also appears twice on the journey. She is the guardian of the Celestial Bridge and here guards the iron plank. She symbolises a good conscience. The Parsis have a bridge which joins earth and paradise and spans hell, which the departed cross on the third day after death, and are met on the crown of the bridge by a woman who, if their lives have been good, appears as a beautiful maiden and leads them into Paradise. According to their own explanation she is a good conscience. If, however, their lives have been evil they are met by an ugly old hag, who throws them from the crown of the bridge into Hell. She thus corresponds with an evil conscience, or Hung-hai-erl.

Master— Can you repeat it?

Vanguard— The shadows danced and moved without leaving a trace,
All things were quiet and the sun was already red.

Master— Who stood at the end of the bridge?

Vanguard— An old man selling fruit at a stall. His fruits were peaches of five colours.¹

Master— What was his name and surname?

Vanguard— His name was Shi and his surname Pang-hang.

Master— Can you prove that?

Vanguard— I can prove it by this verse:—

I am the old man of the Southern Mountains,
Searching for heroes on the bridge of two planks;
My name is Shi-pang-hang and I sell peaches;
If I turn myself round I am again the old grey head.

Master— To whom did he sell them?

Vanguard— He sold them to the loyal Hung Brethren.

Master— How do you prove that?

Vanguard— By this verse:—

Fruits of five colours stand by the wayside,
Thousands eat them and tens of thousands taste them;
If a true hearted man eats he becomes a brother,
But if a traitor eats them he dies half way.²

Master— At what price did he sell them?

Vanguard— 21 cash, neither more nor less.³

Master— Did you see aught else near by?

¹These symbolise the fruit of the Tree of Life, for the peach is symbol of long life or Eternal Life, and the old man seems to correspond with St. Peter and to be the Gate Keeper of the Heavenly City. From the fact that 21 Cash are allocated from the initiation fee for these fruits it is clear that the candidates are actually presented with a peach. A similar ceremony occurs in some Indian rites, and in the Eleusinian Mysteries the candidate was presented with an ear of corn.

²Evidently the fruit constitutes a test. The reason why some of the people only taste is that they perish before they have eaten half of the fruit, the underlying principle being that only the pure-hearted and true can partake of the food of heaven. Thus the fruit of the Tree of Life may also be the Fruit of death.

³These constitute a fee, and in many Rites where the bridge occurs a fee is charged for crossing it. The number 21, neither more nor less, symbolically implies that the man must offer all his faculties. Compare previous note on the 21 who enter the Hung ship, on page 88.

Vanguard— The Shades of the departed brethren.¹

Master— What was before their tablets?

Vanguard— Two bundles of paper money.²

Master— How many cents were there in each bundle?

Vanguard— 3,821.

Master— How can you prove it?

Vanguard— I can prove it by this verse.

On the bridge of two planks hang bundles of paper cents;
If the character Hung is joined the matter becomes clear.
If you ask me the amount of the cents in the bundles,
It is three thousand, eight hundred and twenty-one.³

Master— Did you go over the bridge?

Vanguard— No, I went under.⁴

Master— Why?

Vanguard— I dared not pass the three Buddhas.⁵

Master— But the water there was so deep and wide, how then could you pass over?

Vanguard— On seeing my loyalty, the Adopted brethren gave me three red stones in the shape of the character Pin and in the form of the character Pah.⁶ There were 321 paces, and the President Wan-yun-lung led the way across.⁷

¹These are the souls which descend into the Ancestral Tablet, previously called Adopted Brothers. It will thus be seen that the three souls of a man all ultimately reach the same place although they journey by different roads, as indicated in the opening lines of this section. We may assume that the "Adopted Brother," or soul which enters the Ancestral Tablet, "follows after" because it has to keep in touch with the earth, via the ancestral tablet, in order to watch over its descendants—at any rate for a time. Compare the Egyptian sub-division of the personality of a man into Kha, Ba, and Sahu, etc., which likewise reunite in the Egyptian Isles of the Blest. Perhaps in like manner the three Buddhas rule over the three types of souls.

²Paper money is regularly burnt by the Chinese in order that its form (Egyptian Kha) may pass to the souls in the next world. Compare the burning of the oaths in the ritual.

³The Chinese characters for 3, 8, 20, & 1 when joined together form the character "Hung." Hung means red, which is the colour of light, also in Triad language, when written as on the Seal, it means, a vast inundation. See chapter on numbers in Vol. III.

⁴In most legends the traveller crosses the Bridge of Dread, but in some countries only the Gods may pass it. See Vol. II.

Here, perhaps, the reason for the difference is that had he done so he would have passed beyond time altogether, i.e. into annihilation. In the Norse legend Thor was not permitted to go over the bridge, but had to wade.

⁵See note 3 on previous page.

⁶The spirits come to the aid of the newly dead. Pah means rank or class, and implies that to cross the river a man must put away rank, submerge it; all are equal and rank does not help, but hinders, a man's advance towards the Light. According to some rituals the river is a river of fire. With regard to the stepping stones, compare those placed by God in the Slough of Despond, as related in Bunyan's *Pilgrim's Progress*. See Vol. II.

⁷As from the Traditional History we know that Wan-yun-lung was dead, this suggests that by his death he opened the way to Heaven for his followers, and reminds us of the Dying God in many lands. e.g. Osiris.

Master— How many paces did you take?

Vanguard— The slow ones did the crossing in 21 and the quick ones in 3.¹

Master— Having crossed where came you?

Vanguard— To the Hung Gate.

Master— Who guards this gate?

Vanguard— The two great generals. On the left, Wan-tao-lung and on the right, Wan-tao-fung.²

Master— Having passed the Hung Gate where did you come?

Vanguard— To the Hall of Loyalty and Fidelity.

Master— Did you enter that Hall?

Vanguard— Yes, I did.

Master— What did you see there?

Vanguard— A four lined verse.

Master— Can you repeat it?

Vanguard— In the Hall of Loyalty and Fidelity there are neither great nor small:

Do not seek after honours and riches, and never oppress the poor:
If a traitor break his oath of blood brotherhood
He shall be led out of the Gate, and there be slain.

Master— Who called out the name?

Vanguard— Chin-yun-ching and Chin-ki-tien.³

Master— What did you see therein?

Vanguard— The shrine of Kwan Ti.⁴

Master— Having passed through the Hall of Loyalty and Fidelity, where came you next?

Vanguard— To the circle of Heaven⁵ and Earth.⁶

¹The more spiritually evolved pass through Purgatory more quickly than those less spiritual in nature. In another part of the ritual we learn that it is the grass sandals which enable him to 'leap over.' Perhaps those who rely on the high Trinity cross in three steps, whilst those who trust to their twenty-one faculties perform the journey more slowly.

²Here we get to the part of the ceremony through which the candidate has actually passed. The two Generals with drawn swords are seen in illustration op. p. 14.

³These are the two generals in charge of the Gate. This part of the ceremony reminds us of the passing of the Gates by a soul in the Tuat in ancient Egypt.

⁴The God of War. A real man who was subsequently deified for his loyalty to his friend. See p. 2, and also illus. op. p. 40.

⁵The Circle represents Heaven and the Supreme Being, and as such is a prominent figure in Hindu and other religions, and even in Freemasonry. It also hints at the womb and re-birth, for from a later ritual statement we learn that the initiate re-enters the womb. Compare the next answer.

⁶Hence one of the names of the Society—The Brotherhood of Heaven and Earth. The sky was originally regarded as an inverted Dome, and thus formed half the circle, the other half being earth. It is possible that the phrase also implies that the dead and living are still united in one Society by the oath of blood brotherhood.

Master— Can you prove that?

Vanguard— I can prove it by this verse.

Yin and Yang¹ united, Heaven and Earth conjoined,
First produced the Sons of Hung in thousands.
The faithful and loyal who pass this way
Shall ultimately accompany the Prince of Ming.²

Master— Did you enter the Circle of Heaven and Earth?

Vanguard— I did.

Master— Who kept watch there?

Vanguard— The two great Generals, Wu-kan-erh and Wu-kin-lai.

Master— Can you prove this?

Vanguard— I can prove it by this verse.

At the Heaven and Earth Circle Wu-kan-erh stands on guard;
Faithfully and loyally he protects the porches of the Lodge.
When the white flowers have bloomed yellow blossoms bud.³
The pledged sons of Hung have myriads of branches.
Wu-kin-lai also keeps watch at the Heaven and Earth Circle.
He is the most exalted of all who enter the Hung Gate.
Both father and son come to keep guard.
They bear the golden tablets and worship the seat of the
Master.

Master— What did you find within this Circle?

Vanguard— The City of Willows,⁴ the City of Universal Peace.

Master— Who founded this City and who restored it?

Vanguard— A Prince of T'ang founded it⁵; Wan-yun-lung restored it.

¹The two opposites: male and female, light and darkness, etc.

²Politically the Ming pretender to the throne Chu, but originally and symbolically, the Prince of Light.

³On this cryptic line Schlegel gives the following note:—

“The autumn flowers follow the Spring flowers without interruption.”
However, it seems to imply that the souls of the good (white flowers) as they approach the Holy City are transformed into more Celestial beings. The yellow flowers are clearly linked in some mysterious way with the golden tablets mentioned in the next verse.

⁴Muk Yang Sheng, (Sheng=City) or City of Willows, is the Holy City—the Zion of the West. In the story of Sir Owayne's journey through Purgatory, after crossing the Bridge of Dread the Knight comes into a pleasant land, and then to a wall with gates. On entering one of these he finds that he is in the Earthly Paradise, and from it sees the walls of the Celestial City, but, unlike the Hung initiates, he does not enter it. Thus the Isles of the Blest are Paradise, and not the High Heavens themselves. Compare Bunyan's *Pilgrim's Progress*.

⁵Mr. Stirling says that the following legend is sometimes related of Muk Yang Sheng:—

“During the great Tang Dynasty (618—906 A.D.) many wars were waged against savage tribes, and one of the most impregnable places was a town named Muk Yang Sheng. Five passes had to be traversed before reaching it. The Prince of Tang had succeeded in taking four, but the last pass he feared he would never take, when it was suddenly evacuated and the Gates of the City thrown open. The Emperor at once occupied the City but soon found that

Master— Did you enter it?

Vanguard— I did.

Master— How high is this City?¹

Vanguard— As high as the eye can see.

Master— How broad?

Vanguard— As broad as two Capitals and thirteen Provinces.²

Master— How many walls had it?

Vanguard— Five double walls³

Master— Did you notice anything written on these walls?

Vanguard— Yes, four large characters on each wall, which read as follows:—

On the first wall: "United with Heaven Hung flourishes."⁴

On the second wall: "Obey Heaven and act Righteously."

On the third wall: "Heaven's Courts are a plan for the
Empire."

On the fourth wall: "Overturn Ts'ing and restore Ming."

On the fifth wall: "The Heavenly cloud is beneficial to
all."⁵

Master— Can you prove that?

Vanguard— I prove it by this verse.

The Heavenly cloud⁶ rises pure and white as a happy omen,
The old seat of the House of Chu shall be restored.

he had been trapped, for the enemy closely besieged him, and after three months he was nearly starved out. But the defender of the City, who was the daughter of the hostile leader, had fallen in love with one of the Emperor's Generals, and out of love for him allowed the Emperor to win a complete victory over her father. The latter submitted, was pardoned and re-instated in his office by the Emperor, and they all lived happily ever after."

This legend is almost certainly an allegory in which the five passes represent the five senses which must be subdued. The Emperor is the Divine Messenger, who desires to win man's soul and finally succeeds through love, and thereon, pardons the sinner. Compare Bunyan's Siege of the City of "Mansoul." Also, "The Kingdom of Heaven is within you."

¹These phrases show clearly that this is the Celestial City and will seem strangely familiar to members of the Royal Order of Scotland, as, indeed, will most of the journey.

²This means the Chinese Empire. The Chinese consider that the rest of the world does not count.

³This may mean the five senses of man, thus hinting that mystically the City of Heaven is within us. Bunyan in the Defence of Mansoul suggests exactly the same idea by the names of its five gates, e.g. Eye Gate, etc. It may, however, refer to the Prajapatis, who consist of five pairs.

⁴These sentences, particularly the third motto, are a further proof that the "City of Willows" corresponds with Zion.

⁵This means that God sends the rain which feeds the earth, and is no doubt a relic of the old Vegetation Rite, which is the primitive basis of most of the Mysteries. There is a further witness thereto in the Peck Measure, full of Rice, on the Altar. Compare other Mysteries in which corn and water occur; for example, those of Eleusis of ancient times, and others known to us to-day.

⁶Schlegel says that this cloud represents Tathagata, and undoubtedly he is correct. The House of Chu has probably been substituted for the Reign of Light.

The sons of Hung are summoned from far and wide to destroy
the usurper,
To cross the River and restore the Prince of Ming.

Master— Who kept guard over the City of Willows?

Vanguard— Four great Generals.

Master— Give me their names.

Vanguard— Han Phang at the East, Han Fuh at the West, Ching Thian
at the South, Chang Kwok at the North.¹

Master— What was written over each of the four gates?

Vanguard— Over the Eastern Gate was written, "Sun and Moon shine on
Hung";

Over the Western Gate was written, "Distinguish between the two
passages";

Over the Southern Gate was written, "The bubbling spring of
Ping-chou";

Over the Northern Gate was written, "Illustrious in after years."

Master— How many streets are there?

Vanguard— Three—the largest street being the middle one.²

Master— How many shops?

Vanguard— 108.

Master— What did they sell?

Vanguard— Five-coloured stuffs for clothing, all kinds of fruit and eat-
ables, five-coloured silk threads, silk, satin, gold flowers, red ker-
chiefs, white fans, scissors, needles, buttons, footrules, measures,
mirrors, paper, pens, ink and ink-stands.³ These shops are open
day and night.⁴

Master— What is the name of the Main Street?

¹These are the names of the Kings of the Cardinal Points, who are regularly invoked in China when Devils have to be expelled from a sick man.

²Thus the three ways end in the three streets of the City. It will be remembered that the Vanguard said he chose the Middle way because it was the broadest. Perhaps the possibility of the Tomb Soul and the Ancestral Soul reaching Heaven depended on the help of others, i.e., offerings, prayers, etc., and so not all could follow these paths for that reason, but all could follow the Middle path which was dependent on a man's own efforts. Compare the three paths of the Kabala. In Bunyan the Middle Path is called the Narrow Way, but there are constantly references to paths on the left and right, which, however, lead to destruction.

³The Chinese conception of Heaven is distinctly mundane, like the Eleusian fields of the Tuat. There the peasant will find the perfect farm. And likewise here, but the merchants are also remembered and will find the ideal shop which sells everything. Note, however, that many of these articles, e.g. scissors, needles, mirrors, etc., are objects found on the altar during the ceremony.

⁴Namely, a City of Eternal Light. So is the Christian Heaven, where the people rest not day nor night from praising God.

Vanguard— It is called the street of Fidelity and Loyalty.¹

Master— How many families² dwell there?

Vanguard— 72.

Master— What else did you see?

Vanguard— I saw three moats.

Master— What was their purpose?

Vanguard— On them provisions are transported to the army.

Master— How many temples are there?

Vanguard— Three, one to Kwan Yin, one to Kwan Ti, and that of Kao Chai.³

Master— How many wells are there in the city?

Vanguard— Five.

Master— Is there any water in these wells?

Vanguard— In the East there is no water but the element of wood;
 In the South there is no water but the element of fire;
 In the West there is no water but the element of metal;
 In the North there is water and the element of water.⁴
 In the Centre there is the element of earth and the water reaches
 up unto the Sky.⁵

(As he says these lines he makes the appropriate signs).⁶

Master— Did you drink from these wells?

Vanguard— I drank from the well in the middle and my thirst was quenched.⁷

Master— Can you prove that?

¹The highest virtue varies among different races, and to the Chinese Fidelity and Loyalty are regarded as the highest, hence their wrath and horror at the treachery of the Emperor to the Monks. Dante placed those who had betrayed a benefactor in the lowest abyss of Hell.

²While there is no mention of any woman in the city, this shows that the Chinese expected their wives to go with them to Heaven and that the family would remain intact. The whole foundation of life in China rests, not on individuals, but on families, and in the family are included the Spirits of the Ancestors.

³The three temples are in analogy with the three ways. Kwan Yin is the Goddess of Mercy; Kwan Ti is the God of War, and so symbolises Severity, while Kao-chai was the temple in which the five founders took their oath of blood brotherhood, and hence symbolises the blending of severity and mercy which produces the middle path.

⁴Compare with Rosicrucian and Alchemical ceremonies. The Chinese have five elements. Note the Vanguard symbolically moves round with the sun.

⁵An obscure sentence, apparently implying a "Fountain of Living Water." At the top of the Arch of the Norse Bridge, Byfrost, which spanned Asgard, was the Fountain of Urd. See Vol. II.

⁶For the correct signs see Chapter x, and illus. opposite. The making of these signs probably originally implied that the candidate was challenged by the General who ruled in the four quarters, and the Master at the Centre, as representing the Lords of those elements, whom the candidate had to satisfy before he was permitted to take up his residence in the City. Many people believe that each element has a group of spirits, called Elementals, associated with it: e.g. the Salamanders are the Fire Elementals.

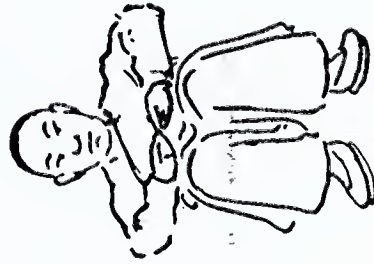
⁷Compare the Gospel saying, "Whoso drinketh of me shall never thirst."



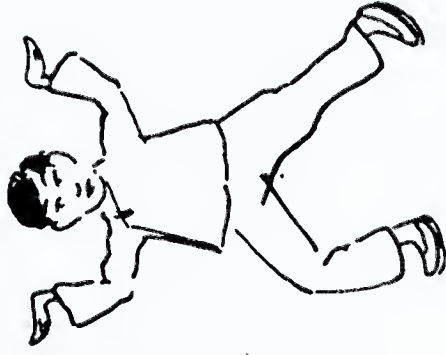
金



木



土



火



水

C.1. GOLD.

C.2. WOOD.

C.3. EARTH.

C.4. FIRE.

C.5. WATER.

SIGNS OF THE FIVE ELEMENTS OF THE HUNG SOCIETY.

Vanguard— I can prove it by this verse.

In the East, in the sign Kiah-yih, the element of wood is first;
In the South, in the sign Ping-ting, the element of fire is connected with it:

In the West, in the sign King-sin, metal forms a lump;
In the North, in the sign Yin-kui, the waters reach to the Heaven;

In the Middle stands Wu-ki, the first cause.
Earth brings forth millions of brethren.¹

Master — Were there any Pagodas?

Vanguard— Three, the highest being of nine stories.²

Master— How many ponds were there?

Vanguard— Three.

Master— Was there anything in them?

Vanguard— Yes, carp.

Master— Can you prove that?

Vanguard— I can prove it by this verse.

In the three ponds are reared carp,
Whose twin tails crossed form the character Pah.
Stone-carp may be seen among the weeds,
When they turn into dragons they vomit pearls.³

Master— How many orchards were there?

Vanguard— Five, in which I found planted peaches, plums, rushes and willows, firs and cedars, and in the middle a grove of bamboos.

¹This verse is very important and deeply mystical, and summarises the whole Chinese philosophy. The ten syllables in the five Chinese names are each called "the Heavenly Stems," the whole series being called the Ten Stems. They correspond with the ten Prajapati of the Hindus, and the ten Sephiroth of the Jews. They are arranged in pairs: one male and other female. As, for example, Ping-ting. See note 3, p. 94.

The First Cause, which it will be noted is at the centre, is the "primum mobile," the ultimate immaterial principal of Chinese philosophy, sometimes called Tai-kih, which means the "Great Extremity." In short, Paramatma of the Hindus. The SOURCE OF ALL.

²This refers to the nine storied Pagoda erected over the dead Wan-yun-lung in the Traditional History. It clearly, however, symbolises the nine lowest Heavens. There are thirteen Heavens in Chinese mythology, but in the four highest sensual desire no longer exists. See Vol. II for the Chinese Buddhist Heavens.

³The carp is sacred in China and according to fable lives to an immense age and then changes into a dragon which vomits pearls. I have actually seen carp (gold-fish) with twin tails, which did indeed form the character Pah, which is rather like a triangle without the base. This character represents the number 8, a mystical number.

⁴The peasants, as well as the merchants, are catered for in this conception of Heaven. The ponds, no doubt, were for irrigating the orchards, etc., we find a strange blend of the materialistic and the mystical in the City of Willows, so that all types of men are provided for, and very similar conditions were supposed to exist in the Egyptian Tuat.

The considerable amount of agricultural land included within the walls is in accord with the old Chinese military maxim that the walls of a city should include as much of the countryside as possible, in order to supply food during long sieges. Hence, also, the advantage of having five double rings of walls around the city, for in the space between the outer and inner walls there was room for rice fields, orchards, etc.

Master— How many houses were there?

Vanguard— 108. But only five were inhabited, the rest are for the Hung brethren when Ming shall be restored again.¹

Master— I consider that the Hung brethren are so numerous that these houses are not sufficient for them.

Vanguard— Every house has three divisions, which are divided into three stories, having three rooms each. Above all, there is the Barn of Universal Peace, and so there is room for everyone.

Master— How many watch towers were there?

Vanguard— Twenty-one.

Master— How many furnaces were there?

Vanguard— The three families have eighteen furnaces. These families are Li, Chu, and Hung.²

Master— How many were lighted?

Vanguard— Five.

Master— How many fields were there?

Vanguard— 72, yielding two crops a year.³

Master— What is held highest in the City?

Vanguard— The Hung lamp.⁴

Master— Can you prove that?

Vanguard— I can prove it by a verse.

In the City of Willows is the Lord Kwan,
The four faithful Excellent Ones are on guard at the four
Gates.

If anyone asks what is the highest in the City—
The Hung lamp is the highest and stands in the middle.⁵

¹This implies that only the Five Ancestors have actually entered Heaven. The remaining Hung Heroes are still in Paradise, a place of waiting, till the work of the Brotherhood has been fulfilled.

Mystically, no one can enter Heaven till he has purged from his soul the last trace of evil, and it is for this purpose that Purgatory and Paradise exist. In like manner the Mediæval Christian Church taught that only the Saints reached Heaven at once, ordinary mortals waited in Purgatory or Paradise until the Day of Judgment, when the rule of Satan shall be finally overthrown and that of Christ begin.

²The names of the families represent well known clans in South China, particularly the name Li, but as one of them clearly represents the Hung Society we cannot help suspecting that the other two represent two other societies or degrees, with similar objects, and perhaps, therefore, the preceding degrees, whose existence we may suspect. In any case Chu was the surname of the Imperial Pretender.

³In China it is possible to have two crops of rice in one year. Thus these are the ideal fields desired by all Chinese cultivators. c.f. the similar fields in the Tuat.

⁴The ever burning Light. Red, as symbolising the Sun, and therefore the Divine Light.

⁵Schlegel gives the following interesting variant:—

“The Hung lamp shines high, and the world is equalised.”

- Master*— What is most precious?
- Vanguard*— Red rice is most precious in that City.
- Master*— What is most respected?
- Vanguard*— The Five Ancestors.¹
- Master*— What is used as a signal in the City?
- Vanguard*— Banners of five different colours.²
- Master*— What is the proof?³
- Vanguard*— The mixing of blood.
- Master*— What is the evidence?
- Vanguard*— The drinking of blood.⁴
- Master*— What is deemed of great importance?
- Vanguard*— The weapons.
- Master*— With what is punishment inflicted?
- Vanguard*— With the Red Staff.
- Master*— By which gate did you enter and by which leave?
- Vanguard*— I entered by the East Gate and I left by the West Gate.
- Master*— What did you pass on leaving by the West Gate?
- Vanguard*— The place where the disloyal and traitors perish.⁵
- Master*— Can you prove that?
- Vanguard*— I can prove it by this verse.

At the West Gate of the City lies a corpse⁶

¹This sentence proves that, despite the fact that the Vanguard saw the five Ancestors by the Bridge in Paradise, they are really in Heaven itself. It may be that we have here the same conception of the multiple personality of a man as existed among the ancient Egyptians, who certainly believed that one part of man's personality, for example, his Kha, could issue forth from the Underworld, and appear on the Physical plane, while at the same time another part, the Sahu, was in the Elysian Fields.

²In the Triad ceremony, despite the large number of banners used, on investigation it will be found that they are all covered by five colours, namely, black, green, red, yellow, and white. The different groups are distinguished by the use of different Chinese characters painted on them. This last question closes the mystical journey as related by the Vanguard and leads on to a series of test questions dealing with what befell the candidate during his actual admission to the Lodge, which is the concluding portion of the Mystical Journey.

³These questions are in the nature of a test calculated to impress on the mind of the candidate some of the most important details of what he has actually been through.

⁴Namely, the Sealing of the oath of blood brotherhood.

⁵The disloyal would include all who supported Ts'ing, while traitors are actual members of the Society who are false to their vows.

⁶Schlegel quaintly remarks in a note, "of a cock," but there is no doubt that a lay figure made to simulate a corpse, is really found in the Lodges. It represents A T'sat, as we know from certain other rituals, and is actually depicted in the plan of the Lodge reproduced as a frontispiece, where it will be noticed that the dead man has his legs crossed. A similar artificial corpse appears in a certain masonic degree, in a somewhat similar position. Allegorically, no doubt, it represents the dead body of the initiate, as viewed by his spirit, for it must be remembered that A'Tsat means, "Mr. 7", and seven is the symbolical number for death.

And all within the four seas and the five lakes know it.
 If there are any unfaithful and disloyal members
 They shall be hacked to pieces by thousands of swords.

Master— To what did you come when you had passed through the West Gate?

Vanguard— I came to a fiery mountain.

Master— What was in that fiery mountain?

Vanguard— A fiery furnace.¹

Master— Can you prove that?

Vanguard— I can prove it with this verse.

The fiery furnace, although it is crooked, goes straight into
 the fiery mountain.

The faithful and true will enjoy long life on the Pao-lan
 mountain,

But the faithless and traitors will perish in it.

Master— Who guards this fiery mountain?

Vanguard— Hung-hai-erl.

Master— Can you prove that?

Vanguard— I can prove it with this verse.

Heaven sent down Hung-hai-erl who devoured men,
 But we were saved, thanks to a priest of T'ang.

When the faithful and loyal pass this place,

They shall, in latter days, accompany the Prince of Ming.²

Master— What is behind the fiery mountain?

Vanguard— The Red Flower Pavilion.³

¹There is an actual furnace or brazier in which the 36 oaths are burnt, but here we have gone back to the mystical journey, and, symbolically, to the fiery furnace, sometimes called the fiery valley, which is guarded by the Red Youth, and in the ceremony represents Hell. It is near the place of execution for traitors, implying that the wicked who are traitors to the God of Light shall after death, symbolised by the West Gate, be cast into Hell.

²Schlegel gives a very valuable note on Hung-hai-erl. He informs us that when the famous pilgrim Hiuen-thsang went on his journey to India to bring back the pure lore of Buddha during the Dynasty of T'ang (A.D. 622—645), he came to the foot of a great volcano and was warned by 60 Spirits to fly to safety, as in that mountain there resided an evil Spirit who kept them prisoners, and who was named, Hung-hai-erl. The pilgrim and his three friends persisted in pursuing their journey and were attacked by this Spirit, and nearly destroyed. But Kwan Yin came to their rescue and defeated this "Spirit of Fire," after a desperate battle. He quotes as his authority the old Chinese book, *Si-yu-chin-ts 'iuen*. i.e. "Travels of Hiuen-thsang to the Western Countries." Vols. 8 & 9 of the 20 vol. ed. . I venture to think that the book itself in an allegory.

³It will be noticed that there is no mention of the Red Flower Pavilion in the actual City of Willows. This implies that, as previously stated, it should really be outside the door of the Lodge, and the oaths taken before the candidates are admitted. This would be correct symbolically. These final answers of the Vanguard prove conclusively that the Red Flower Pavilion should be outside the door of the Lodge, and symbolises that after death, here repres-

Master— Can you prove that?

Vanguard— I can prove it by this verse.

A censer with incense stands in the Red Flower Pavilion,
Before which the Five Ancestors swore the oath of blood-
brotherhood.

Perform your duties in the temple in. . . .,¹

The gathering place of all Hung Heroes within the four seas.

ented by passing through the Western Gate, the evil are judged by the Red Guard and cast into Hell, while the righteous are reborn in the Red Flower Pagoda, and then start on their journey through the underworld.

This is certainly more consistent with the rest of the ritual, but practical difficulties, and a desire to emphasise the importance of the Path, have probably caused the change. A fact which supports this view is that at the very beginning the Vanguard states that he comes from the Red Flower Pagoda, and then describes what befell him afterwards. It also explains why the legend is related to the candidates outside the door of the Lodge, and before they have been properly obligated, thereby necessitating drastic action if they wish to back out.

The whole ceremony falls into two distinct parts (a) the Traditional History, which is strongly tinged with political matter, and (b) the Mystical Journey, which has been but little tampered with for political objects.

All students of folk-lore will be glad of the opportunity afforded them of comparing the adventures of a Hung Hero with those of other bold knights who have travelled in a world which is not this world, and whose experiences are related in Vol. II. The striking similarity between these different legends indicates that they either enshrine genuine knowledge of what befalls a man after death, or else are all descended from some common primitive ancestor, and have been merely superficially influenced by the religious beliefs current amongst the different races whence they are drawn.

It is a far cry from Yoonecara, the Australian Black who sets out to find his ancestor, Biame, to the Mediæval Christian Knight who travels through St. Patrick's Purgatory, and yet we find the same landmarks in both these stories, and also in the Hung ritual, as we shall see in Vol. II.

¹In this space should be inserted the name of the particular place in which the Lodge meets, e.g. Singapore, etc.



THONG.

GHEE.

CHUNG.

SEAL OF THE CHUNG GHEE THONG.

CHAPTER IX.

CONCLUSION OF THE CEREMONY.

Master (To Can.)— You will now be led round the Lodge so that the Brethren may test you and ascertain how far you have benefited by what you have been taught.

(He is then led to another officer of the Lodge.)

Officer— Prove to me that you are a member of our Order.

Vanguard (For Candidate) —

On account of Ming we bleed to show our hearts;
We meet Hung Heroes at the City of Willows:
We execute those who will not surrender to Ming¹
We enlist ourselves in response to the call from Heaven.

Our Brotherhood is sworn in the Red Flower Pavilion;
Outside the sun and moon are clearly discernable:²
Hung waters flow breadthwise down to the four seas;
Black, red, white, yellow and green are our banners.

Inside we worship Hung Heroes,
Their names are inscribed on the door.
The Monster bird³ rises to restore Ming,
While five men go forth to the Provinces to recruit brothers.

There are therefore five branches of the Hung family,
Peace shall reign when our task is accomplished.
My sworn brother demands proof,
The silver needle pricks, and my centre bleeds.⁴

(Shows sign)

¹The disloyal, as distinct from false brothers.

²Compare references to the sun and moon in Masonry. In some rituals in addition to the eleven flags in the Peck are two more for the Sun and moon, making 13, equalling 13 who went forth to battle. (See legend). These 13 symbolise, exoterically, the thirteen Provinces, esoterically, the sun and the twelve signs.

³The Phoenix, emblem of the Sun and associated with Ma Ku, Empress of Heaven (Tien Hou).

⁴It is thought that if a man is false-hearted the blood will not flow freely, i.e. his blood will be frozen with fear.

On account of Ming we bleed to show our hearts.
 In the City of Willows we manifest our loyalty,
 In the Centre of a Palace of gold, pearls and precious stones,
 Our ancestor Buddha sits enshrined.¹

(He passes to another Officer).

Officer— Prove to me that you are a member of our Order.

Vanguard (For Candidate)—

The Vanguard led me to enlist myself.
 At the first Gate I received a wound in my chest,
 When entering the City with bare feet, carrying joss sticks in
 my hand.

At the second Gate I received two wounds on my shoulders,
 At the third Gate I found myself in the Circle of Heaven.
 In the Red Flower Pavilion I was pricked for blood with three
 wounds.

I passed through the womb again² and my Mother unloosened her
 hair³

I now worship the Hung Name.

¹These two lines are another example of the way in which the highest mysticism is mixed with political aims. They indicate that the real King of the City of Willows is the Buddha, who taught how man could obtain union with the Divine, and become one with Him. Every true follower of the "Way" (often be it noted called the "Middle Way") could obtain union, even in this life.

It must also be remembered that the Buddhist faith is divided into two main sects, rather similar to Protestant and Roman Catholic in the Western Church. One division is represented by "The Narrow Way," whose followers are mainly to be found in Burma, whereas the Chinese belong to the other division, and follow the broad or "Middle Way." This form of Buddhism, unlike the Burmese branch, has incorporated the old Gods within it, and has many elaborate ritual ceremonies. There is probably a reference to *this* "Middle Way" in the ritual, but the phrase also conveys other ideas, as has already been indicated.

It should be noted, moreover, that the Vanguard made no mention of Buddha in his account of the City of Willows. While this omission may be due to a corruption in the written ritual, it seems more probable that, under the guise of testing the candidate, a certain amount of additional information is given him as to the deeper meaning of the ceremony, implying that symbolically he has discovered these for himself.

²A most important passage, proving that the Red Flower Pavilion represents the womb, and is connected with rebirth.

³There is a subtle reference to the fact that during the ceremony Officers and candidates unloosen their hair. In some versions of the ritual a small piece of hair is cut off, probably a relic of old primitive rites wherein a part of a man is sacrificed to propitiate the powers of Darkness, and so save the rest of the man from their malignity. At a later date it became customary among many tribes when making a treaty of peace for the chiefs of each tribe to exchange some part of their own bodies. e.g. a piece of hair; nail parings, etc.. The idea underlying this custom is that thereby each gives to the other a part of himself, upon which the new owner can work a magic spell, and so injure the original owner, if the compact is broken. By all these primitive people hair is regarded as peculiarly closely associated with the life of its owner.

THE HUNG SOCIETY.

At the Bridge, the Waters of the Three Rivers appeared¹
Which washed my heart clean and closed my mouth.²

Arriving at the Market Place of Universal Peace
I bought fruit to eat.
There was a man selling fruit,³ he was looking for heroes,
One fruit is bought for 21 Cash.

On my person I carry the three Hung Cash.⁴
Then followed the test in the pledge; the thirty six oaths;
And the Brethren pledged our Order at the Hok Tak Temple,
Where we took our oaths together and covered ourselves with a
yellow quilt.⁵

My honourable Brother has enlightened my ignorance,⁶
How can I therefore forget this goodness?
In the future when Hung shall triumph
I shall honour you first, and then seek my own reward.

Officer— You will pay careful attention while I read over to you the ten
fundamental rules⁷ of the Order, to all of which your implicit
obedience is expected, under the penalty of your obligations.

¹The water of the three rivers mentioned in the ritual is symbolically present in the bowl held by the Officer near the altar, in which the candidate washed his face. This sentence shows that originally there was a total immersion in the River, and should be compared with a similar bathing in the Yao Rites.

²The Waters of Death close the mouth of the living. The Waters of Lethe brought forgetfulness of the past to the dead in the Classical Elysian Fields. It marked a complete cutting off of the dead from earthly conditions, i.e. their mouths were closed as to what was past.

³The Fruit of Eternal Life.

⁴Note the use of "Person." A hint at the Pass Word "Poon," meaning "personal," or "self." The three Hung Cash are shown on the certificate illustrated op. page 138. They differ from ordinary Imperial cash by having the Character Hung in place of the title of the reigning Emperor.

⁵This refers to the 36 oaths, which are supposed to be printed on yellow paper, but in the actual specimen seized during a raid, and illustrated in this book, red paper is used. Yellow is the Imperial colour in China. See also p. 66.

⁶It is not quite clear whether the honourable brother is the Vanguard or the Officer who is questioning the candidate, but it is probably the latter, and the phrase is intended to show a proper spirit of humility in the new recruit towards his seniors.

⁷The regulations which follow are the original regulations of the Triad Society in Singapore, when it was officially recognised by the Government and registered by it. A number of modern variations are given in Appendix 7, page 174. These have been discovered on men arrested for being members of this Society now that it is an illegal organisation. They vary considerably in detail, but in practically every case they are limited in number to ten rules, and it is clear that this number ten had a traditional sanctity attached to it, probably of a mystical nature, which causes every Triad Lodge to compress what it considers the most important rules into ten headings. These rules differ from the 36 oaths in that, in the main, they indicate the practical advantages to which a member is entitled, and the correct method of obtaining those advantages.

RULES OF THE TRIAD SOCIETY.

1. If the parents of a member reach old age and die, or if a brother or his wife die, the brethren should be informed thereof, and after taking into consideration the means of the family they will, if necessary, render financial assistance.¹
2. If a brother because of an affair be arrested by the police, or by an Inspector of police,² and the Headmen are clearly informed of the fact, they will go to the Police, or to the house of the Inspector, and bail out the brother. At the same time they will consult together as to the next steps which should be taken in order to aid their unfortunate brother.
3. If a brother gets into trouble, great or small, and appeals to the Council for help, the members of the Council will first enquire whether he has, during the current year, subscribed to the Spring and Autumn Sacrificial ceremonies. If he has not the Society will not assist him, and moreover will not lightly pass over his omission.
4. If a member has a dispute with a brother, whether he be in the right or not, he must clearly and truthfully acquaint the Council with all the particulars. The Headmen must then issue a notice calling the two parties before them, and must judge impartially, not showing any secret or unlawful favour.
5. If a member has pressing business responsibilities and finds that his own private means are not sufficient to enable him to carry on his business, he may appeal to the brotherhood, which will assist him to carry on his business.
6. If a member shall thus have been assisted, as soon as possible he must return the money advanced. Let him remember that the Society is by no means wealthy, and not attempt to wriggle out of his debt.
7. On any brother appealing to the Council the Headmen must be careful not to make invidious distinctions. They must regard all brothers as equal, and must decide impartially; above all, there must be no secret favour shown.
8. If a member has business in which he requires the assistance of the brethren, he must apply to the Headmen and explain all the

¹A funeral is an expensive affair among the Chinese, and if the ceremonies are not properly carried out it is believed that the deceased will suffer a serious disadvantage in the next world. A son has a peculiarly heavy responsibility to his parents in this matter. As we see from Virgil, *Aeneid*, Book 6, the Greeks and Romans held the same view, and believed that a man who was not properly buried could not cross the River Styx in the boat of Charon.

²Called in the ritual slang "Great Dog."

THE HUNG SOCIETY.

facts clearly. The Headmen will then issue notices to the brethren to come forward, and these notices must be obeyed.¹

9. In the event of their being summoned to attend a funeral, members must accompany the cortege and wait until the body is interred. Then, on handing back their notices to the Society, they may return home at once. Any brother who refuses to come forward when duly summoned will be fined 30 cash, and his disobedience will not lightly be forgiven.²

10. Members are expected to attend to and manage their own "affairs" and if they become involved in riots, disturbances at brothels, and the like, or lose heavily while gambling, they must regard such misfortunes as concerning themselves only, and not involve the Society's money or expect the Headmen to help them out of their difficulties.³

On initiating new members the Headmen must carefully explain everything to them, and must give each man a red ticket⁴ as a proof of membership, so that if he goes to another country there will be no dispute as to identity.⁵

(He is led to another Officer.)

Officer— I demand of you a last and final proof that you are a fully initiated brother.

Vanguard (for Candidate)—

Ere parting the Five Great Ancestors composed
A verse which Hung Heroes have never disclosed,
But if to a brother this is shown,
He'll know that he is not alone.⁶

¹These are delivered at the homes of members by the Officers known as Grass Sandals.

²A hint that the fine of 30 Cash is not all that would result. No doubt things would be made uncomfortable for him in Lodge, and should he require help it would be less easy to obtain than if he had fulfilled his moral obligations more graciously.

³In plain English, members may not start gambling dens with the money of the Society, and should they lose their own money through gambling, get into trouble through visiting disreputable places, or become involved in street brawls, they must not expect the Society to help them. Despite this excellent regulation it was partly because these things happened that the Government finally declared the Triad Society illegal.

⁴This rule may have been 'eyewash' for the Authorities, but it is equally possible that it was inserted by the better class members, who foresaw the danger ahead, but were not strong enough to enforce it.

⁵The colour of the material on which Certificates are printed varies. This may be his 'lesser' certificate, or a receipt showing that a member was in "Good standing," and had paid all dues. Somewhat similar tickets are issued by Masonic Lodges in U.S.A.

⁶It will be noticed that no severe penalties are attached to the rules, whereas in some other sets these are specified. Probably the omission is because these rules incorporate benefits.

⁷This verse is the regular test among members and is often written on certificates. It is uncertain, however, whether the verse itself is the actual proof, or a challenge which should be answered by another verse which is never written down.

(This terminates the ceremony of initiation and any pressing business may now be considered.¹ Afterwards the brethren sit down to a banquet, for which the black ox and white horse were slaughtered earlier in the ceremony.² Before leaving they must be careful to doff the clothes of Ming and resume those in common use.)

¹The nature of this business was sometimes grim enough to satisfy the most sensational. See the account of the trial and execution of a murderer as related on Page 17.

²The use of the ox and the horse can be traced back to the sacrifice made by the three heroes Liu Pei, Kwan Yi, and Chang Fei, as related in the Historical Introduction. The colours are connected with the Yin and the Yang, and refer to the positive and negative principle in Nature. The banquet is really sacramental.

END OF CEREMONY.



A GHEE HIN CHOP.
RECEIPT FOR SUBSCRIPTIONS.

CHAPTER X.

THE SIGNS, WORD, ETC.



N the Triad Society there are a vast number of signs and other methods by which members can recognise each other, even when outsiders are present, without disclosing to strangers the fact that they are members.

While some of these may be communicated during the latter part of the ceremony, if time permits, the majority are usually taught subsequently, at Lodges of Instruction.

No grips are in use among the members of the true Triad Societies, because the Chinese do not, as a rule, shake hands. On the other hand, Mahommedans have this custom, and in consequence certain quasi-Mahommedan Societies, which are really offshoots of the Triad Society, employ grips, and these are described in the section which deals with the White and the Red Flag Societies.

The methods of recognition employed amongst members of the Triad Society may be subdivided as follows:—

1. Hand and Body Signs.
2. Dumb Alphabet Signs.
3. The peculiar manner in which the clothing is worn.
4. The peculiar manner in which articles are handled.
5. Catch phrases, usually adopted from, or referring to, incidents in the Ritual.
6. Triad Slang.

Of these perhaps the most interesting are the Hand and Body signs, which are usually taught during the ceremony, and are often of great antiquity, being known and used all over the world.

They seem to have passed down to the Triad Society, just as certain signs have passed down to Freemasons, from the Ancient, primitive Initiatory Rites of the Savages. These ancient signs were originally mantras, or spells, used in the magical ceremonies worked by primitive races, and are of immense antiquity. They were used to convey thoughts and ideas difficult to interpret in the spoken language, which among primitive races is ill-adapted for conveying ideas which are not of a strictly practical nature. For example:—A certain sign is found all round the world which conveys the idea of *Preservation*, while another, which consists of casting up the hands to Heaven and dropping them with three distinct motions, conveys the idea of a last desperate



SIGNS OF THE HUNG SOCIETY.

Z. MANNER OF PREPARATION. Y. SIGN DERIVED FROM "Z." W. WALKING STICK SIGN.
 J. SIGN OF THE VESICA PISCIS. K. SIGN FOR USE IF ATTACKED. T. SIGN IF WANTING MONEY.

appeal to Heaven, and as such is a sign of distress or a kind of primitive S.O.S.. This sign is called the *Sign of Fire* in the Triad ritual.

Such signs as these are found in the Primitive Initiatory Rites of a Boy into Manhood. As the tribes became more civilised the Medicine Men and Witch Doctors became the Priests of various Cults. The signs being already sacred things of magic might were considered too sacred to be lost, and so they associated them with certain Gods, as for example, Vishnu, the Indian Preserver, or His Egyptian equivalent, Horus.

In time these Cults took over the old Initiatory Rites, once open to all members of the tribe, and turned them into "The Mysteries," wherein were taught beliefs and doctrines which it was not considered wise to teach openly to the whole community. Often the main details of the old Rites were preserved, and with them the signs, but to explain the origin of these, new legends were invented, and this process has continued to the present day.

Often the new explanations given for the origin of a particular sign bear within themselves their own refutation, for the attitude adopted is often by no means the natural attitude which men would display in the circumstances related in the legend, which fact gives a hint to the discerning student to look behind the legend for some primitive custom which *does* explain the form of the sign. The tenacity with which these signs have survived is truly marvellous. In London to-day there are thousands of men who use certain signs also used by the Triad Society in China, and who have received them by a line of descent which cannot have touched the Chinese tradition for several thousand years, if at all.

In a book which will pass into the hands of a large number of people who are not Freemasons it is impossible for me to speak very plainly, but discerning members of the Masonic Order will recognise many of the signs of the Triad Society, illustrated in this book, and this hint must suffice.

Another point worth noting is that the Primitive Initiatory Rites were open to all members of one sex who belonged to a tribe. All boys had to go through their Rites, and it was death for women to spy on the proceedings, but the girls also had their Rites of Initiation into womanhood, and it was equally death for men to spy on these. When these Rites were turned into the Mysteries, membership was gradually restricted, and the death penalty became the fate awaiting spies of either sex. Often these penalties had a symbolic as well as a practical meaning, and as people became more civilised the tendency was, not to delete them from the ceremony, but to regard them as purely symbolical.

Nevertheless, in China there is little doubt that the death penalty is meted out to traitors or spies, though not always in the exact form laid down in the rituals. No doubt this is because the Society, having a distinctly political object, came into conflict with the Chinese authorities, and had to protect itself from Police Spies.

1. HAND AND BODY SIGNS.

(A). *The General Pass Sign* is always given in the ceremony, and consists in stretching forth the right hand with the five fingers apart. It is usually accompanied by the word "*Poon*," meaning "Self."

Exoterically, the sign refers to the Five Ancestors, but its esoteric meaning is clearly indicated by the Pass Word. The five senses of man, and therefore his whole being, or self, must be dedicated to the objects of the Order.

Exoterically, these objects are the political aims of overthrowing the Manchu Dynasty of Ts'ing, and restoring the old Chinese Dynasty of Ming, but esoterically, it means driving out from oneself the Powers of Evil and replacing them by the Powers of Light.

(B). *The Next Casual Sign* is made by pressing the middle finger of the right hand with the thumb (see illus. 2, op. p. 72), indicating that your middle finger was pricked at your obligation. This is the exoteric meaning, but as we find some of the Chinese Gods, for example, Kwan Yin, making the same sign, we can see that this meaning is of later origin and was adopted to explain a sign inherited from older beliefs. In reality it is merely a variation of the Sign of the Vesica Piscis, to which we shall refer later. It conveys the idea of the feminine, and more especially of the Mothering instinct, and can be translated into a reference to a passage in the ritual, "I re-entered the womb," and so conveys the idea that the Society is a man's Mother and will protect him. We get a reflection of the same idea in Freemasonry, where a man is asked, "How old is your Mother?" meaning, what is the number of the Lodge in which you were initiated?

When we remember that the finger is said to be pricked in the Red Flower Pavilion, which undoubtedly represents the womb and re-birth, we see that this interpretation is not a fanciful one, and the association with the old sign of the Vesica Piscis is ritualistically quite correct.

(C). *The Signs of the Five Elements* (see illustration op. p. 96). Here we have an apparently fanciful name given to five signs of great importance and antiquity.

(C¹). *The Sign of Gold*, or of the metals generally. This is made by raising the arms above the head, making them touch, and then lowering them to the sides. It is a sign used to convey the idea of praise, and as such is found in the papyri of ancient Egypt, where it is probably connected with the God Shu, who upheld the sky, and thus originally conveyed the idea of the arch of the Heavens.

(C²). *The Sign of Wood*, is often made by figures of the Buddha. See illustration in Vol. II, in which five Buddhas are shown making five signs, some of which are the same as those used in the Triad Society. The five Buddhas represent the four Buddhas who have been born during this world's existence, and the fifth, who is to come. It is quite possible that this picture refers to the five elements and the five senses, for it must not be forgotten

that alchemists in all ages and countries have striven to identify the elements with the different parts of the human being, and the Chinese are no exception to this rule. (See Vol. III).

Probably this sign originally referred to the cross of the Equinox, and in India is associated with Vishnu, and is used in certain ceremonies with which every Hindu Priest is well acquainted.

The Mediæval Masons also used it, and a number of figures carved by them depicting this attitude can be seen on the Continent, a particularly fine series being those in the Museum in St. Moritz, Switzerland. Here there is a carved room of about 1610 which has been rescued from destruction and re-erected in the Museum. The panelling is surrounded by caryatides who are making various signs, including this so-called sign of wood. (See illustration in Vol. III.).

It is, however, more than possible that it is connected with another sign, namely, cross your arms over your breast, if indeed it is not merely a variation of it. This sign is generally understood to imply resignation, and was commonly employed in ancient Egypt, for the dead man's arms were thus crossed. The moulded coffins also depict the deceased in this position.

This form is also associated with Vishnu, whose attendants are often seen thus crossing their hands on their breasts. Vishnu is said to have sacrificed himself for men, and according to one account was murdered by the ancient Gods, who were jealous of his rise to power. As soon as he was dead all life began to fade from the earth, and the repentant Gods called in the aid of the divine Aswins, who restored him to life once more. In mediæval days this sign, hands on breast, was very popular, and a dead knight, or his lady, was usually thus depicted on the tomb. It was not, however, restricted to representations of the dead, but was often used in scenes depicting incidents in the life of our Lord or His Saints, and is a particularly common sign in all pictures of the Last Judgment, as for example, in one at Basle, painted in the opening years of the 16th century. In all such cases it seems to imply resignation.

At the back of the reredos at Coire Cathedral, Switzerland, are carved the stations of the Cross, and among them is one showing our Lord bearing His Cross. Three people in the crowd are making signs, one being the sign we are considering, and another the Triad Sign of Fire. (See C⁴). The meaning here is also resignation, and it is worth noting that in the fresco by Hans Dyg painted in 1519 at the Town Hall Basle, already mentioned, among other signs being made by those who are rising from their graves is not only the sign of Resignation, but also that called in the Triad ritual the "sign of fire." (C⁴). See illustration in Vol. II.

There is a third variation of this Cross sign, namely, hold the arms straight out in front and then cross them. In Europe it is usually associated with the Rosicrucians, who are generally supposed to have been connected with the alchemists, and certainly lay great emphasis on the elements. In the

West there are only four elements, but it is worth noting that the Hindus, like the Chinese, have five. Their fifth, however, is "ether, or the pure Āsāka fluid" which interpenetrates the other four and gives them vitality. This variation of the sign appears to be that intended in the picture of the five Buddhas, and it should be noted that when it is given in the manner shown in C² the sign makes five points, corresponding to the five senses in man, the five elements, in China, and the five wounds of Christ, in Europe. The cross of the Equinox is still used in the old ritual of the Operative Masons in the degree of a Passed Master, which is not the same as a Past Master in Speculative Masonry. The cross pieces of a wooden roof may, however, have formed the first inspiration for this sign, whilst the fact that the setting up of the roof tree was usually accompanied by human sacrifices, may account for the employment of wooden crosses on which to execute criminals.

(C³). *The Sign of Earth*. This sign is also old and is found in the most unexpected places. It will be noted that it points to the Solar Plexus, a most important occult centre, and is made with both hands, as if tearing open the bowels. In India it is always associated with Vishnu in his form of Nara-Sinha, the fourth, or lion, incarnation, who is shown carved on a pillar¹ making this sign as he rises from a Vesica Piscis. This association with the womb is important in view of the use of this sign near the Red Flower Pavilion and inside the circle of Heaven and Earth in the Triad ritual. In China the Buddha represents the Preserver, and, like Vishnu, often appears within a Vesica Piscis, while in Christian Art the Virgin is similarly depicted.

The Hindu legend of the origin of this sign is as follows:—

A great ogre had gained the mastery of the world and even threatened the Gods in Heaven. Vishnu therefore assumed the form of a lion-headed monster, and, rising out of a pillar in the Ogre's palace, sprang upon him, ripped open his stomach, and thus disembowelled him.

In Mexico it should be noted that this was one of the methods used when sacrificing human victims. When used as a penal sign it is still said to refer to a like penalty, and it survives in the West.¹

Its association with earth in China probably arises from the belief that the earth is the centre of the physical universe, and by pointing to the centre in this way that fact is brought to mind. This view is supported by the statement in the Triad ritual that the element of earth is at the centre of the City of Willows.

(C⁴). *The Sign of Fire*. This is by far the most important in the whole series. It is found all over the world, and in practically every case it implies an appeal for help. It must not be confounded with the attitude of prayer adopted in many Eastern countries, although it may very probably be connected with it, since an appeal for help very often consists of a prayer.

The peculiar feature about it is the bending of the arms, which are never straight up, and the subsequent dropping of them in three stages. In many

¹See Ward, *Freemasonry and the Ancient Gods*. Illus. op. p. 244.

parts of the world the knees are also bent out, but this is by no means universal, although it is worth mentioning as it may explain why in the Chinese example the knees are also partly bent.

The origin of this sign may very probably be traced to the ceremonies connected with the initiation of a boy into manhood, among various primitive races. Among certain tribes in British East Africa, when a boy has reached the point in the ceremony at which he is to be circumcised, he raises his arms in a similar manner, above his head, and bends his knee outward to enable the operation to be performed. This is the signal for the cutting to begin, but he must keep his hands in that position throughout the whole operation, otherwise the wound will mortify. To prevent him from inadvertently dropping them (for the operation is deliberately made painful) they are held in position by a man specially deputed for the task. It seems probable that the involuntary jerks made by the victim during the operation are the origin of the idea that the arms must be dropped with three distinct jerks.

The bent knees of the boy, originating from purely practical considerations would also explain why the Chinese bend their knees when making this sign, and is also no doubt the reason why in many of the earlier or more primitive representations of this sign the knees are similarly bent out. In modern times there has been a tendency in some parts of the world for this portion of the sign to get lost, as new legends were invented to explain its origin.

Among the Yaos in Nyasaland a grave is made in the form of a man making this sign, see illustration in Vol. II., and into this grave a man crawls and is covered by a mat. The candidates are led to the grave and their conductor asks the man in the grave certain questions, and calls him by a Yao word which means, "God."

In these Rites elaborate designs, or "tracing boards," are made in white flour on the ground, and one of them depicts the Great Mother¹—a fabulous monster, not human in form. To this Being small figures of men are depicted as appealing for help by making this sign.

In New Guinea, when a man has taken his third and final degree of initiation he is presented with a "Bullroarer" and a dancing belt, on which is a figure also making this sign.²

In ancient Mexico, Quetzalcoatl, in his form of the Regent of Venus, likewise makes it.³ His legend is as follows:—

He descended from heaven by means of a ladder of 33 steps, passed The Mountain, crossed the sea on a raft and fought with a giant, who wounded him in the foot near by a fall of water, but he succeeded in slaying his enemy.

Limp and bleeding, he struggled from the East, where he had started, towards the West, where his further progress was barred by the great sea (the

¹J. S. M. Ward, *Who Was Hiram Abiff?* pp. 216-219.

²See Ward, *Freemasonry and the Ancient Gods*. Illus. op. p. 114.

³Ibid. Illus. op. p. 110.

Pacific); there he built a great funeral pyre and immolated himself, thus making a sacrifice of himself to the God of Death, who rules in the Underworld. His soul then descended into the Underworld where it lay asleep for four days, after which it awoke and travelled through the Underworld for another four days, came forth into the light in the East, and ascended into Heaven, where he now rules over the planet Venus, i.e., he typifies Divine Love which sacrifices itself to save men. It is interesting to note that the Mexican veneration for the Cross, which so greatly surprised the Spaniards, was associated with this God. Just before He sacrificed Himself on the funeral pyre he made this sign.

As the God of Vegetation he wears ears of corn (maize) in his hair, and the legend no doubt refers originally to the corn which is buried and rises again as a plant, bringing food for the people. But men in all ages tend to allegorize and spiritualise their more primitive ideas, and so he also represents God the Preserver, Who for love of man sacrificed Himself. He is always described in the Mexican traditions as strongly opposed to human sacrifices, therein being a marked exception to all the other Mexican Gods.

According to another version of the legend, he took on the form of a Jaguar in order to fight the Giant, and we thus have a striking similarity with the story of Vishnu in his Lion Incarnation.

Over the Temple at Uxmal, in Mexico, is depicted the upper half of a skeleton making this sign, and the same figure is found carved on the stone yokes, or Vesica Piscis, which have been discovered in considerable numbers amid the ruins of the Aztec Temples. These appear to have been used as altars, over which human victims were stretched, and then disembowelled by the Priest. The disembowelling connects them with the Sign of Earth (C³), while the Vesica Piscis implies that, though the victim dies, his death is but the beginning of a new life, i.e., he re-enters the womb.

The Triad sign for Fire (C⁴) can also be seen carved on a boulder in Jamaica.¹ It is a crude piece of work, done by the primitive aboriginal race which was swept away by the Spaniards, and it will be noted that its knees are well apart. Little stone charms more human in shape, and likewise making this sign, are also found there, and are undoubtedly the work of this extinct primitive race.

In Easter Island were found a number of wooden objects on which are picture writings, and among the figures can be seen men making this sign.² This script has never yet been translated, but it is believed that it contains charms and notes for initiation ceremonies.

In Malaya a drum was recently found, used in certain ceremonies there, on which are depicted men making the same sign.³

It was also known in the Byzantine Empire, for in the British Museum is a Byzantine Ivory carving depicting Daniel in the Lion's den making this sign.⁴

¹See Ward, *Freemasonry and the Ancient Gods*. Illus. op. p. 110.

²*Ibid.* Illus. op. p. 112.

³*Ibid.* Illus. op. p. 93.

⁴See Brit. Mus., *A Guide to the Early Christian and Byzantine Antiquities*. Illus. op. p. 56.

Among the Arabs it is employed when help is urgently needed, and during the War wounded Senussi also employed it when stricken in the fight with our troops in the Libyan Desert. This sign comes to them via the Dervish initiatory Rites, of which an account is given in "Freemasonry and the Ancient Gods."

The Comacine masons, who flourished during the opening period of the Middle Ages, certainly attached great importance to this sign, as did their descendants, the Freemasons of the 14th, 15th and 16th centuries.

On the Capitals of the pillars of the Sanctuary of Coire Cathedral, Switzerland, are several examples of the use of this sign, and the work is undoubtedly Comacine work of the 12th century. Two and a half centuries later, i.e. A.D. 1450, it was still being carved in the same cathedral, for it appears being made by a figure in one of the stations of the cross at the back of the reredos.

At the Castle of Chillon there is a twelfth century fresco of the Last Judgment, wherein a man is shown making this sign, and as already stated it appears in another fresco, depicting the same theme, at Basle, which was painted in 1519.

Finally, in a picture painted by Guercino in the early part of the 17th century there is a scene in which several men have discovered the body of a man, apparently that of their murdered master, and one is shown expressing his grief by means of this sign. The original of this picture is now in the possession of the Supreme Royal Arch Chapter of Scotland.

It would be possible to go on multiplying evidence to prove that this sign is of extreme antiquity, and is found all over the world, almost invariably implying an appeal for help. It is, however, now desirable to point out how it comes to be connected with the element of fire.¹

Fire is a dreadful engine of destruction, and is constantly depicted as the weapon used by an ireful God with which to punish men. For example, God rained down fire on Sodom. It is also the emblem of the Sun, and as such a symbol of God, to Whom men appeal for help. Hence it is not difficult to see how the association of ideas grew up, and the link was no doubt strengthened by the thought that the hands represented the flames which went up to Heaven, or the forked lightning of the storm. In support of the last suggestion my readers should refer to the chapter in Vol. II. which deals with the Norse legends, wherein there are clear indications of the use of this sign on two occasions. On the first occasion Frey at eventide saw amid the darkness of Yotunheim the arms of a Giantess, upraised in this peculiar manner, and they flamed in the darkness like bands of light or fire. Commentators have usually interpreted this as Lightning. Towards the end of the Norse Mythological Epic the Valkyries cast up their hands to Heaven with this expressive motion and cried out to Odin, "All the world weeps for Baldur, and we weep with it." Thus in the very same surroundings we find the association of this sign with fire and with grief.

¹See Ward, *Who Was Hiram Abiff?* Frontis.

(C⁵). *The Sign of Water*. This sign, like all the others, is known in the West. It is supposed to support the body, and so represents the weakness of man, and as such is a monitorial sign, and probably refers to the reins. If so it is connected with the fertility of the human species, and it is therefore not difficult to see how among the Chinese it is associated with the element of water, which causes the earth to be fertile. Nor must it be overlooked that all over the world the emblem for water is the inverted triangle, and the position of the arms produces two such triangles, and hints at the descending rain, just as the position of the hands in sign C⁴ reminds us of the flames which leap upwards to the Heavens, and so of the triangle of fire.

The sign of Earth, by drawing attention to the human centre, or solar plexus, reminds men that the world (earth) is the apparent centre of the universe.

The cross sign for wood implies the use of a wooden cross, while the way in which sign C¹ was associated with gold is not difficult to understand. In its original form we have seen that it implies praise or glory to the Supreme Being, Who was conceived to dwell in a golden palace in the sky, and so the sign would acquire a secondary meaning, namely, Gold. Thus the Chinese explanation of these signs grows out of their original meaning in a perfectly natural way.

OTHER SIGNS.

(D). *The Sign of Heaven and Earth*. Another important sign used by the Triad Society is made by pointing one hand to the sky and the other to earth. This is an old Buddhist sign and the Buddha is often depicted making it. It is shown in the bronze statuette of the Infant Buddha illustrated in Vol. II., and it is also being made by one of the Buddhas in the Chinese painting also reproduced in Vol. II. It is often called the Sign of Heaven and Earth, and is therefore most appropriate for a Society bearing that name.

Alternatively, it is called the Sign of the Witness, and there are two accounts of its origin among the Buddhists. According to one version it denotes the claim made by the Buddha that the perfect man, by mastering all his desires, becomes superior to everything, and, as it were, Master of Heaven and Earth. The other version relates that a wicked woman falsely accused the Buddha of having had sexual relations with her, whereupon He made this sign and called Heaven and Earth to witness that the accusation was false.

The sign itself is of vast antiquity and in different countries has had different interpretations given to it. Thus among the Hindus it is said to imply that God descended to Earth to help men and, the task accomplished, re-ascended whence He came. For this reason it is constantly associated with Vishnu.

In Mexico apparently the same interpretation is intended, for Quetzalcoatl is often shown making it, more especially when facing the God of Death.



E¹

E²

E³

THE THREEFOLD SIGN OF HEAVEN, EARTH AND MAN,
signifying,
"I am a Heaven and Earth Society Man."

In ancient Egypt we find it made by Osiris and by Horus, while in Mediæval days it is made by Christ or the Angels, clearly indicating the same line of thought. Good mediæval examples will be seen at Coire Cathedral in Switzerland, and there are also examples in the early 17th century room now in the Museum at St. Moritz.

Probably arising out of this conception, in certain places it was used to imply death and the resurrection. This was particularly the case in the ancient Classical Mysteries, and the association of ideas is a perfectly natural one. The Hierophant pointed to earth to remind men of the grave, and then to Heaven, thereby indicating that men would rise from the grave and their spirits ascend to Heaven. The two torches, one turned down and extinguished, and the other held aloft and alight, convey percisely the same idea, and there are a number of bas-reliefs associated with Eleusis wherein a figure is depicted in this attitude.¹

The same idea is clearly to be traced in the old Babylonian sculptures now in the British Museum.

That this basic idea has not entirely vanished even to-day in the West, is shown by a curious ceremony which takes place at Melrose Abbey at midnight on Midsummer Night. Amid the ruins the members of the local Masonic Lodges gather, and go through them in procession, holding aloft flaming torches. At the end of the journey they halt, turn down the torches and extinguish them on the ground. They cannot themselves explain the origin of the ceremony, but it is no doubt a relic of Rites formerly performed at Midsummer in honour of the Sun, which after that date tends to decline in power and metaphorically to sink into the grave. Compare Appendix 8, page 178.

In the case of the Triad Society there is no doubt that it is inherited direct from Buddhism, and implies Heaven and Earth.

The signs which we shall consider next are also connected with this same basic idea, and are as follows:—

(E). *The Three-fold Sign Implying Membership.*

These three signs made quickly one after the other mean, "I am a Heaven and Earth Man." They may also be used separately, and it is only necessary to draw attention to the fact that in the case of all these three signs one hand is over the breast and the other arm extended, but with the elbow bent.

(E¹). This is shown at the top of the illustration opposite page 118, and is said to represent the word *Heaven*.

(E²). The sign immediately below is often employed if attacked on the road. It is an exceedingly old sign and really represents the Vesica Piscis, hence the mothering power in God, or His Preservative nature. As such it is often depicted as made by Kwan Yin, the Chinese Goddess of Mercy, and also by the Buddha, see illustration in Vol. II. It is peculiarly appropriate to the Triad

¹See Ward, *Who Was Hiram Abiff?* Illus. op. p. 80.

Society because of its symbolical reference to re-birth. It is also found in Burma, made by the Buddha, and in many places in India. In the West it is to be met with among the Operative masons, and also in another masonic degree, where its original meaning is somewhat disguised by an alteration of position.

In the Triad ceremonies there appear to be a number of minor variations, for although it is sometimes formed by pressing the thumb and first finger together so as to leave an opening between them, at other times the first finger is pressed into the ball of the thumb by the latter. Occasionally the thumb presses the tip of a finger other than the first, and similar variations are found in statues of the Buddha.

(E³). The one shown at the bottom of the page is a sign of magic power all the world over, and in many countries is considered a potent charm against the evil eye. It may be made in two ways. Either, as shown in the illustration, by closing the first three fingers and extending the last finger and the thumb, or by extending the first and last fingers and closing the thumb on the second and third. It may be made with either or both hands, but is usually considered more potent if made with the left, which side is objectionable to devils.

In England, where it still survives in country districts, it is called "Making the horns." It is said to represent the horns of the crescent moon and is associated with the horse shoe. In Italy, it is still regarded as a powerful charm¹, and I remember seeing an Italian barber in England make it when a man who had a glass eye entered his shop. In Mediæval times charms of brass were produced consisting of a hand making this sign, and similar hands of pottery have been found on the sites of classical cities, showing how old is the belief in its potency.

It seems probable that the tradition which indicates that the sign represents the crescent moon, and hence the Moon Goddess, is correct, in which case it was originally an invocation to her for protection. Herein we have a strong piece of evidence supporting my contention that these signs are "mantras," or prayers of magic might, which view is strengthened by the fact that while it has survived in Europe almost exclusively as a charm, in India and China it is made by the statues of the Gods, and in the case of the Triad Society has become one of their test signs.

In India this sign is painted over the door of a house as a protection against evil, and it is very often associated with Siva (who wears the crescent moon on his head) and with his wife Parvāti. The Gipsies, who are probably an Indian tribe which has wandered into Europe, also use this sign as a charm, and it is likewise found among the Slavs. I have, however, been unable to find any example of it in Mediæval sculpture. Perhaps because the Church authorities regarded it as a relic of Paganism, which indeed it was.

All the signs up to this point may be regarded as ritual signs, whereas

¹See F. J. Elworthy, *The Evil Eye*, 1895. Id. *Horns of Honour*, 1900.

most of those which follow are more in the nature of variations of these signs, used for the purpose of conveying some special message when in the presence of strangers.

Various Signs used in the Presence of Strangers.

H. and I. (op. p. 88) show interesting variations of E.² and are to be used if one sees brothers involved in a street fight. If one party is not a Triad member sign H. is made accompanied by the words, "Don't strike." This really means "they are outside our Society, so hit them hard." If, however, the other man is a member sign I. is made, which shows that he is inside the Society or literally, "inside the same womb." See sentence in ritual "Brethren of one womb." The import of the sign is "Don't hit him, he's a brother."

J. (op. p. 108) is a sign very often used and is no doubt a variation of the Sign of the Vesica Piscis.

K. is a very old and widespread sign. It originally was a sign of reverence, and among the primitive aborigines of Ceylon, the Veddas, it is made in front of a certain bush, which is supposed to contain the spirits of the ancestors. This primitive custom, which in Ceylon is associated with the birth of a child, reminds us of the Biblical incident wherein God appeared to Moses in the burning bush.

Among the Australian blacks this sign is also made during their final initiatory ceremonies, and here again it is associated with fire and a bush, from which men, representing the spirits, speak, sing, and answer questions.¹

Among the Tibetans it is the manner in which an inferior salutes his superior, "So as to shield his eyes from the brightness of the other man's visage." From it is undoubtedly descended the present military salute, which in Italy still consists of shading the eyes to protect them from the brightness of the visage of an officer.

No doubt this is the original idea underlying the sign, and it should be noted that the eyes should be shaded with the left hand, that is, the female side, while the right hand, the masculine or active side, is placed over the heart, implying that you are faithful and can be relied upon. In the Three Dots Brotherhood this sign is used by a member "Held up on the road," who says, "This coat is mine, and has a 'chop' on it," and then he acts as shown in the diagram, and adds "The 'chop' is Kiam Jee." (See illus. op. p. 108.)²

Photograph 1, opposite page 72, is the "Nine Finger Sign," and is used, like sign I., to indicate that a man is a member of the Triad.

The above signs constitute the formal signs of recognition, but there are a large number of other methods employed which we will consider next.

¹See *Freemasonry and the Ancient Gods* and *Who Was Hiram Abiff?* by Ward.

²Whether this sign is used by all Triad Members is uncertain, but as *The Three Dots Brotherhood* is an offshoot of the Hung Society it seems probable.

THE HUNG SOCIETY.

SECRET SIGN LANGUAGE.

The Triad Society has a code of hand signs by means of which members can carry on a long conversation, in very much the same way as deaf and dumb people do in England.

This sign language seems to be descended from a long distant past, and we find traces of similar systems in other parts of the world. The most perfect specimen is that in use among the Red Indians of America, by means of which members of tribes who dwell far apart and do not know each other's spoken language are, nevertheless, able to carry on quite lengthy conversations. It is not an easy language to learn, and so far as I am aware there are only two white men who have really mastered it. One of these gave a lecture in London which he illustrated by a number of examples. From these it appeared that the signs were for the most part of a somewhat arbitrary nature, although the majority were supposed to be based on representations of physical objects, such as lakes, water, trees and so forth. That such sign languages are very old is shown by the fact that there are certain tribes of Digger Indians who, when first discovered by whites, were unable to talk properly with each other in the dark, as their spoken language was so meagre in words that without the use of signs to eke it out they could not understand each other. The Australian Blacks also use a similar sign language.¹

How persistent is the instinct to supplement words with signs will be evident to anyone who has ever watched Italians talking. Although that race has as wide a vocabulary as most, yet two Italians can never enter into conversation without a free resort to gestures, and the same is true of many other races. The Neapolitans, in fact, have an elaborate sign language of their own in which they can carry on a lengthy conversation.²

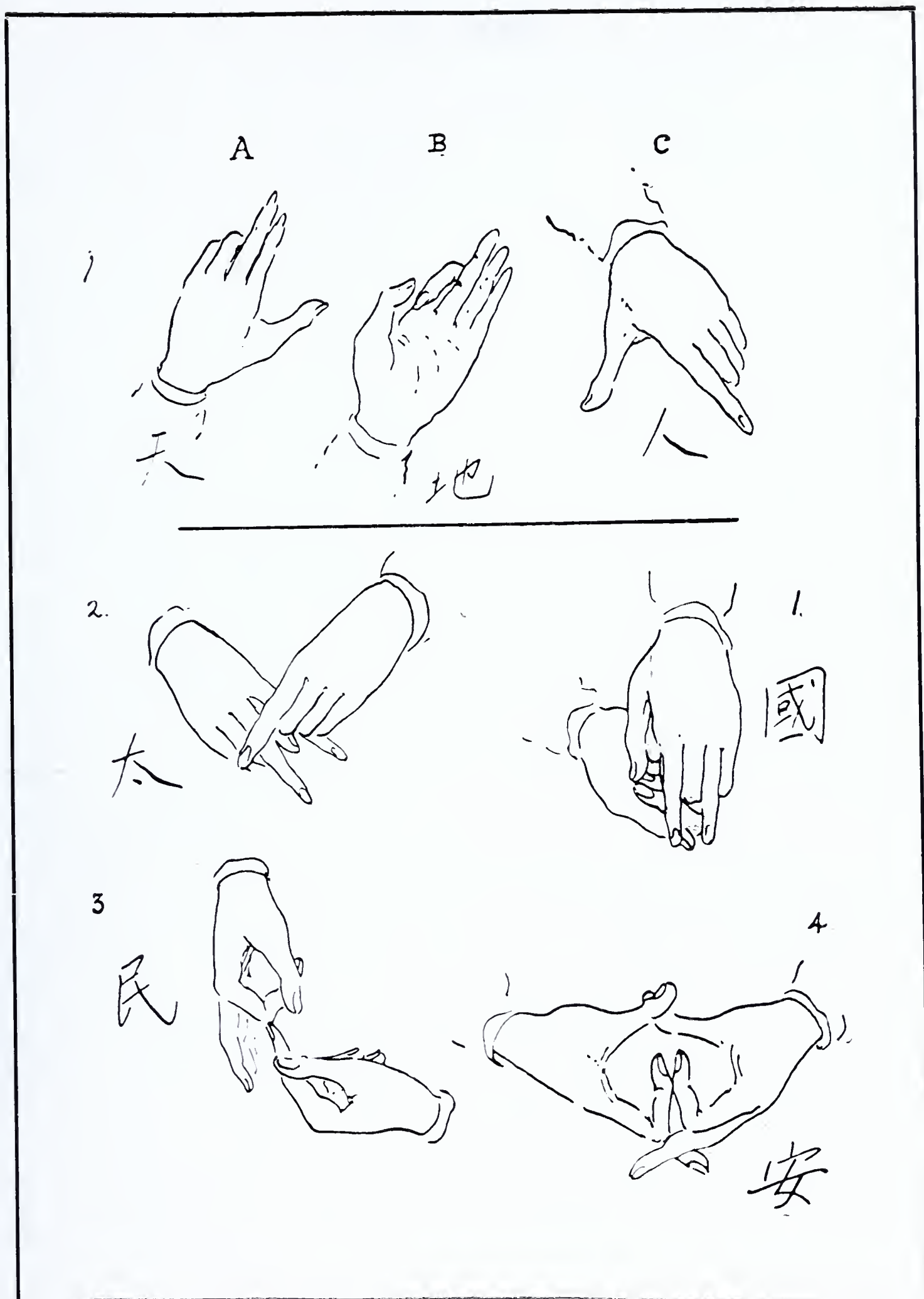
This primitive sign language still survives among us in the most unexpected places, and two examples of the use of it at the very opposite ends of the social scale will prove of interest. The diamond merchants of Hatton Garden carry on a bargaining process by hand signs alone, without the use of a single word, thus being able to transact business in a crowded street without strangers knowing what is taking place. On the other hand, among the lowest elements of the population, i.e., thieves, prostitutes, and the like, there is a similar sign language.

The Triad sign language is fairly elaborate, and, in view of the disreputable nature of many of its members, probably belongs to this type of sign language, while some of the phrases refer to mottoes, etc., painted in Chinese characters on objects in the Temple.

Two characteristic examples are shown on the opposite page. The top sentence means—"descended of Heaven," i.e., Heavenly ancestors.

¹H. Basedow, *The Australian Aboriginal*. pp. 388-394.

²*First Annual Report of the Bureau of Ethnology*, 1879-80, Washington, 1881.



DEAF AND DUMB ALPHABET SIGNS.

(a)—Heaven: (b)—Earth: (c)—Man: i.e., The Triad.

The lower sentence means—

- (1) The country (is) (2) Prosperous; (3) the people (4) are satisfied (or peaceful).

The Triad Society, moreover, uses a regular slang vocabulary, and thus signs may ostensibly mean one thing and yet really imply something quite different. A list of such slang phrases is given later, and is similar to the "Cant" used among thieves and beggars in this country.

Before leaving the subject of Hand Signs, for the convenience of readers I will give a list of the chief ritual signs employed.

- (A) General Pass Sign: Extend five fingers of the right hand apart.
- (B) Touch centre finger with thumb.
- (C) The Signs of the Five Elements.
 - (1) Of Gold: Raise hands above head until the palms touch.
 - (2) Of Wood: Cross arms downward over the stomach.
 - (3) Of Earth: Point both hands to the centre so that the tips touch.
 - (4) Of Fire: Raise arms above head, keep them apart, slightly bend knees, then drop hands with three distinct motions.
 - (5) Of Water: Place hands with elbows bent outwards on sides.
- (D) The Witness Sign.

Point index finger of right hand to Heaven and index finger of left hand to earth.
- (E) The Three-fold sign.

First position, or Heaven. Place right hand over heart, thumb and first two fingers extended, while fourth and fifth are closed: extend left arm, elbows bent, and hand with fingers as with right hand.

Second position, or Earth. (The World).
Join thumb and first finger so as to form the Vesica Piscis. Place right hand over the heart and extend the left.

Third position, or Man. Make horns with both hands and place as above.

The rest of the signs are of lesser importance and can be easily traced from the illustrations. We will deal in the next chapter with other methods employed by members of the Triad Society to denote membership, commencing with the methods of wearing the clothes.



CHAPTER XI.

OTHER METHODS OF RECOGNITION. WEARING OF CLOTHES.

1. At the ceremony of initiation the candidate enters the Lodge with right breast, shoulder and arm bare, and the trousers of his left leg rolled up, as shown in diagram Z., but this manner of disclosing membership may also be used outside the Lodge. When this method is adopted, however, it is usual to modify it in the way shown in diagram Y. The side of the collar is rolled inwards, and the right cuff and sleeve are rolled inwards and twisted into a knot, which latter must be next to the skin. The end of the left trouser leg is also turned up and similarly twisted into a knot. See illustration opposite page 108.
2. Turn in the right side of the collar of the coat, but without turning up sleeve or trousers. This again refers to the baring of the breast.
3. When carrying a stick or an umbrella between the first and the 20th of the Chinese month one finger should be on the side of the stick to the front, but from the 21st to the end of the month two fingers should be to the front. See illustration, W, opposite page 108.
4. If in need of money place hat under left arm and with interior facing outwards, as in illustration "T." This is probably a subtle reference to the begging bowl of the Buddhist monks.
5. If on the road you meet twigs placed carefully, in a methodical way, they must be moved to one side with the toe of the *left* foot, and must not be stepped over.¹ There are may be robbers hiding near by.
6. On entering the house of a brother be careful to enter left foot first. Membership can also be proved by taking three steps, one short and two long.²
7. Place toes of feet together and heels apart so as to form a triangle.
8. On entering a house remove your sandals or shoes, and place them between your feet with toes touching. Your feet should meanwhile be wide apart, with toes turned outwards.
9. If a friend who is not a member goes with you to a brother's house, in order

¹In all parts of the world to step over anything is calculated to injure it or make it unlucky. For examples, see Frazer, *Taboo*, 3rd ed., p. 423.

²The importance of the left foot and the reason you should step left foot first has already been explained on page 56. Briefly, it is in this way that you attack the powers of evil, and the action is offensive to them in both senses of the word.

to put your brother on his guard lay one shoe sole upwards and the other sole downwards at the front door.¹

10. On meeting a stranger in the road whom you suspect to be a brother, take off your hat and hold it outwards, with three fingers on the crown.
11. If there is rioting in your district, place a piece of red paper over your door with the characters, Hung Ka, on it, and four pieces of bamboo 3 feet 6 Chinese inches long in each corner of your room.²
12. Another equally efficacious sign in such circumstances is to place before your doorway a large bowl containing water. Across it place a knife, and on this a small cup of water.³

TESTS IN HANDLING ARTICLES.

The Triad Society has a vast number of other methods by which members in the course of apparently normal actions can recognise each other. The way in which a man hands another a glass, or lights his cigarette is quite sufficient to show a member that he is speaking to a brother. But the most complete and elaborate series are those connected with the drinking of tea.

The Chinese are great tea drinkers, and have a set of test questions and answers made with tea-pot and cups. These are apparently simple, and would raise no suspicion in the minds of non-members; they appear in every ritual, and are an important and original feature of the Triad Initiation. Often the arrangement of the tea-cups is accompanied by appropriate verses or mottoes, such as, "Overthrow Ts'ing and restore Ming." It should be remembered that in China as a rule each man has his own tea-pot—a small one—and one or more cups.

The following represent the more usual tests employed, and in some cases the cups are clearly intended to form certain figures or characters. In any case they go in an ascending scale of numbers, and it must not be forgotten that the numbers in the Triad Ritual have an inner and secret meaning.

1. *Tests with Tea-cups.*

1. Place one cup full of tea in front of the tea-pot. In this position it means "I am a brother, help me." If the other can he drinks the tea. If not, he throws it away and pours out a fresh cup.
2. When a full cup is placed on top of an empty one, if a member, pour tea from the full one into the empty one till both are equal, and then drink.
3. When one cup half full and another quite full are near a tea-pot, if a member, pour both into the tea-pot, then fill both full and drink only one.

¹In Malaya the Chinese usually leave their shoes outside, in order not to bring dirt into the house.

²These refer to the Red Staff held by the Inner Guard.

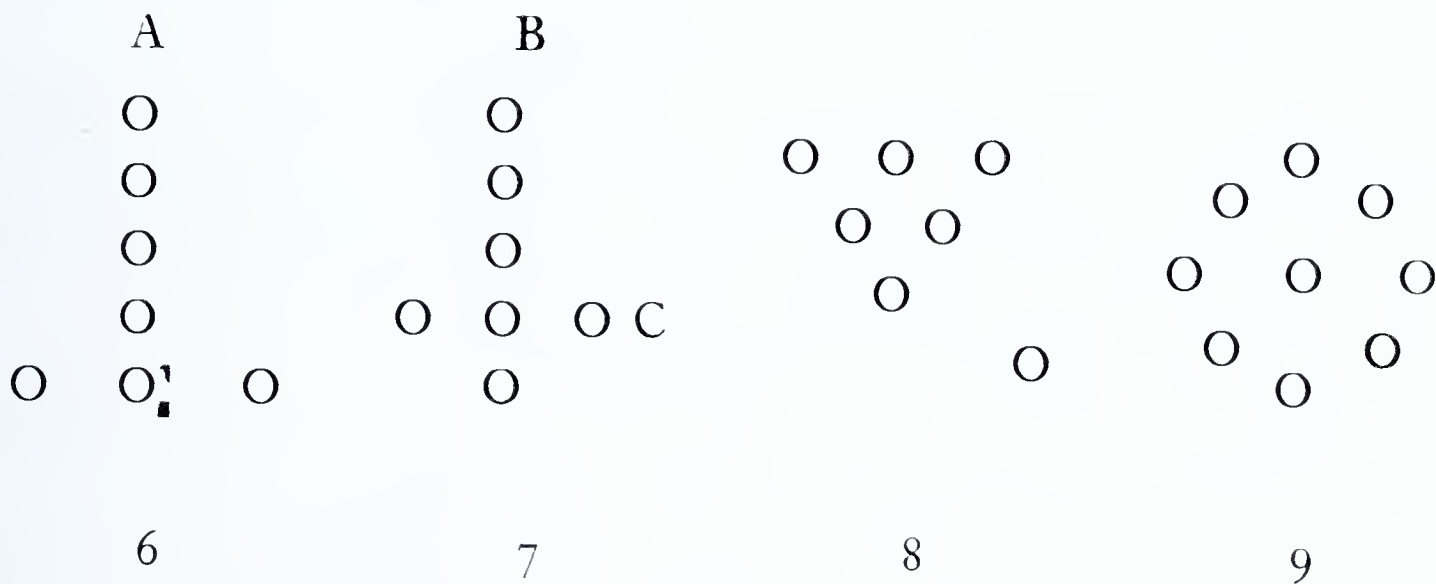
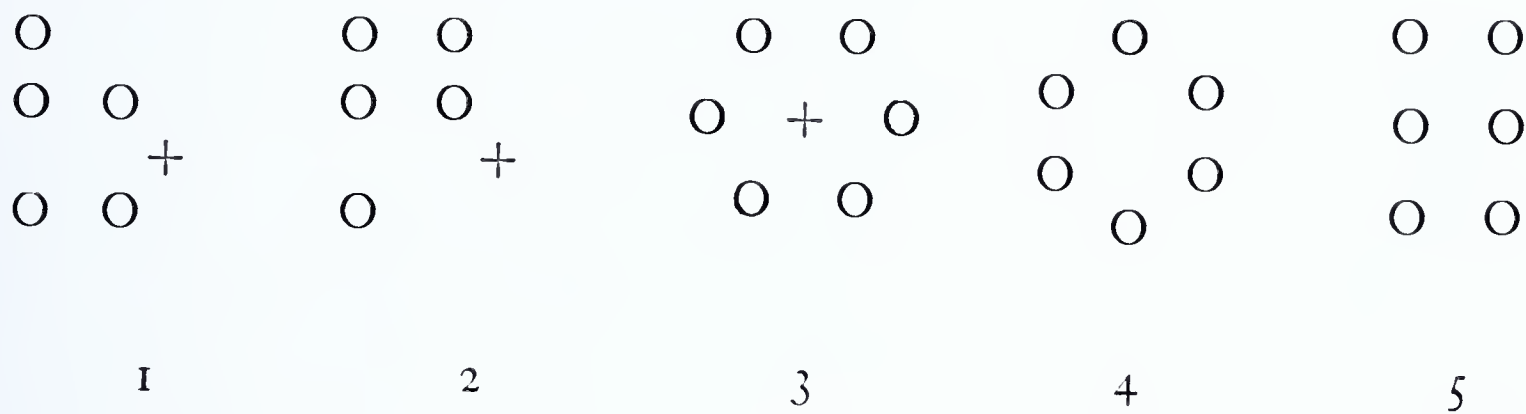
³See illustration op. p. 176.

4. If three full cups are placed in front of you in a line, take the middle one and drink.
5. If four cups are offered in a row, refuse them, and your action indicates you are a member.
6. If they are arranged three in a row and one separate, the separate or bottom cup must be placed in a line with the others, then drink from it.
7. Four cups in a row with a tea-pot in front of the line, means, "Can you help me?" If you can, you should drink from the left hand cup, but if you cannot, change the general position of the cups, and then drink.
8. Five cups arranged like the five in a pack of cards, with tea-pot facing the middle cup. The host points to the middle cup and says, "A heart turns to allegiance." The guest, if a member, then drinks from the middle cup.
9. If the four cups are full and the fifth in the middle is up-side down, turn it up, fill it and drink, and repeat a verse.
10. Place the cups as shown in diagram 1, opposite. Take away the farthest of the three, and place it next to the nearest one on the right, then drink. This position is called, "Subvert Ts'ing and restore Ming."

The alternative method of working this is as follows:—If cups are arranged as in diagram 2, take the bottom one and place it in line with those on the right.

11. If six cups with a pot in the centre are arranged as in diagram 3, take away the tea-pot, and place the side cups so as to form the character "Chung," as shown in diagram 4. The word "Chung" means "Middle," i.e., China is called "Chung Kwok," meaning the Middle Kingdom, or in the centre of the earth. There is possibly here a hint at the Divine centre, or point within the circle, which occurs in many initiatory rites. The character itself looks like a square sail on a mast.
12. When six cups are offered, as shown in diagram 5, place three fingers on the left side of them, thus forming the character "Hung." The three fingers are supposed to form the dots of the character.
13. If the cups are arranged as in diagram 6, the side cups must not be taken, but the two forming the point (A) may be drunk. If, however, they are arranged as in diagram 7, the side cups again must not be taken, but the cup at the point (B) should be taken and placed below the three forming the belt at (C). This almost turns the figure into an equal armed cross, which is called "The Seven Starred Sword."
14. If the cups are arranged as in diagram 8, take the cup which is out of line with the others and drink from it.
15. If the cups are arranged as in diagram 9, take the middle one.
16. If a brother requests you to drink a cup of tea or wine and presents it to you

Diagram Showing Teacup Signs.



O = Teacup.
+ = Teapot.

with his middle finger held above the cup, you should receive it with your middle finger at the bottom.

17. If he curves his middle finger while doing the above, it means, "He kneels to you,"¹ and you should raise your left hand with the five fingers opened and palm towards your host, and say, "Brothers be loyal and true, words are not needed."
18. If a cup is offered with the right hand, take it with the right hand, or vice versa, and as you receive it say, "Righteousness and loyalty."

Even this number of examples does not exhaust the methods in vogue.² It should be remembered that tea drinking is a ceremonial affair in China, and many delicate compliments, or the reverse, may be indicated by the manner in which tea is taken. Contrary to the English habit, a visitor does not drink his tea until he is going to depart, and his doing so is the signal that he wishes to leave. In like manner, his host may drop him a hint that it is time he went by asking him if he will not drink his tea. Thus under the cover of the ordinary tea ceremonies it would be quite easy for a Triad member to convey the information that he was a brother.

In addition to these tests, there are others. These arise out of the manner in which a man offers or accepts an article, and some are clearly evolved from the hand signs. Thus:—

1. Form sign of the Vesica Piscis with both hands, hold cup as indicated in figure 2, in illustration opposite p. 126.
2. In figure 1, another method is depicted.
3. In photo 3 opposite p. 72, a third method is shown in combination with the sign of the Vesica Piscis.

OTHER ARTICLES.

1. If in offering a glass of water your host places the index finger on the top of the rim, take it in the same way, and not as you would a cup of tea, i.e., with finger at bottom.
2. Offer a box of matches as in figure 4, opposite p. 126, and receive in the same manner.
3. Alternatively do as in figure 5, and if receiving, take them in the same manner, and curl the second finger so as to engage the second finger of the man who is offering it to you below the box.
4. When offering a light, strike the match towards yourself and extend

¹In illustration 4, op. p. 72, is shown the manner in which a polite Chinese thanks a person who has offered him a cup of tea. He bends his first two fingers as in the illustration, placing them on the table, or in other words make his hand kneel, as it were.

²For additional information see, *The Hung League*, by Dr. Schlegel, and *The Triad Society*, by W. Stanton.

- it to the other person. The receiver takes the match between the first and second finger (as in figure 3) of the right hand, pulls it towards himself, and lights the cigarette.
5. When lighting a cigarette hold it between the first and second finger of the left hand, with the end you intend to light towards yourself. Hold the lighted match towards yourself, as shown in figure 3. When the cigarette is alight, turn the wrist and put the cigarette in your mouth with the palm outwards. The match is then turned round between the fingers, burnt end outwards, and thrown away backwards between the first and second fingers.
 6. If offered three cigarettes, take the middle one.
 7. Offer a tin of cigarettes with two extended. A member replies by pressing them back level with the rest and taking out another. In pressing back the first two he does so in the manner shown in figure 6, i.e., with the fourth and fifth fingers bent, which action should be compared with the sign for Heaven.
 8. If offered a pipe of tobacco with both hands, note with how many fingers the pipe is held. If it be two, you must take it with three, whether it is a tobacco pipe or an opium pipe.
 9. If offered a tobacco pipe with one finger in the bowl, it is a sign that a stranger who is not a member is present.
 10. If offered an opium pipe with the mouth-piece towards you, say, "This gun does not shoot those who come from the garden."

This phrase is an allusion to the oath of the Five Ancestors, which is said to have been taken in a Peach Garden, while gun is Triad Slang for an opium pipe. For the bamboo tobacco pipe they use the name of Green Dragon, or Hung Bamboo.

11. If the host offers you the opium pipe with three fingers of the left hand and two fingers of the right, thereby alluding to the five founders, you should receive it with your clasped hands, that is, your ten fingers, and so allude to the five horse dealers who joined the monks, and thereby made up the number to ten. At any time after one of these tests you may confirm it by saying this verse,

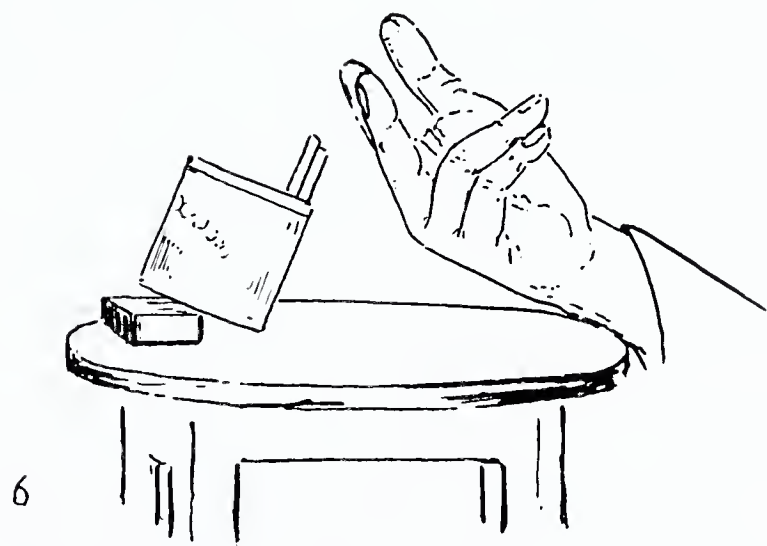
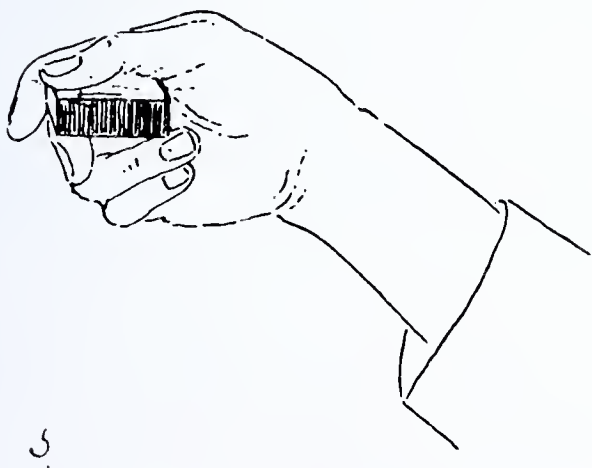
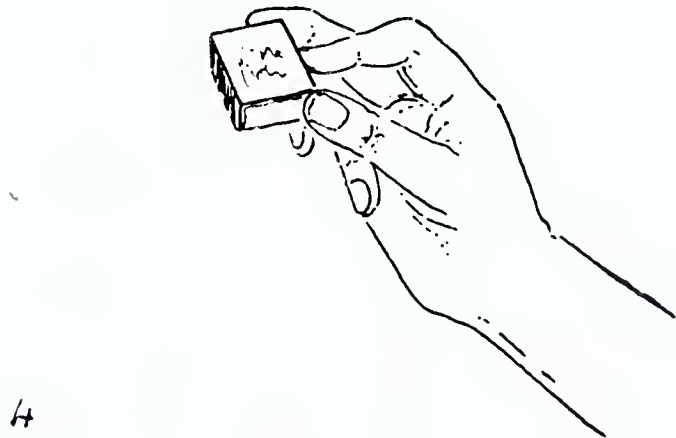
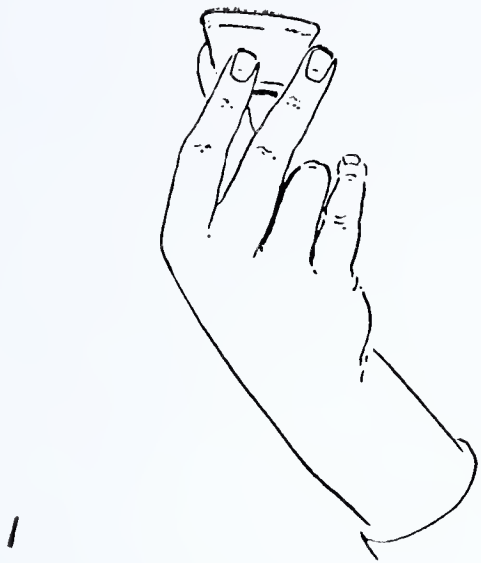
"On the divan is a spot of red light,¹
Two dragons sleep on either side,²
The gun sounds o'er hill and mountain,³
But it shoots only the treacherous Ts'ing."⁴

¹Namely, the opium lamp.

²The smokers.

³The gun means, the pipe, and the sound is the gurgling made when smoking. See "*Opium Smoking Among the Chinese*," by W. S. Stirling. Pub. Kelly & Walsh, Singapore.

⁴The Manchu Dynasty.



SIGNS WITH TEACUPS, MATCHES, ETC.

Every brother should carry about with him as evidence either his diploma, a Hung Cash, a few strands of red silk, or the Hung fan.

The Hung Cash can be seen on the diploma illustrated opposite page 138, and also among the articles illustrated opposite page 148. The white fan is an ordinary common paper fan (see above illustration), and on it a few sentences or a verse from the ritual may be written. The fan is used for signalling the time, according to the number of spokes opened, and by waving it, or by gently fanning himself with it, a man can encourage another to fight a third person who is not a member. Chinese men often carry fans.

CATCH PHRASES.

A vast number of catch phrases are in use among Triad members. Many of these are taken direct from the ritual, or refer to incidents in it. The following are the most important.

1. Whence came you?
A. From the East.
2. When anyone approaches a meeting in the Jungle the Sentry says:—
The sword is naked and sharp.
A. My neck is hard.
3. I will slay you.
A. I do not fear death.
4. Which is harder, your neck or my sword?
A. As my heart is loyal, my neck is harder than your sword.
5. Where were you born?
A. I was born under a peach tree in the Red Pavilion.¹
6. If met by a robber who demands your money say, "In my bag I have but 21 Cash, and I go to buy goods at the shop of United Patriotism."²
7. If told you cannot pass by, answer, "I walk on iron planks."³
8. If attacked with a sword say,—“I did not fear two swords, why should I fear one?”⁴
9. How much did your parents leave you?
A. Three Cash.⁵

¹An additional proof that the Red Pavilion symbolises re-birth.

²This refers to the stall in the Market Place of Universal Peace whereat the old man sold peaches for 21 Cash.

³Triad slang for the grass sandals in which candidate was initiated.

⁴This refers to the crossed swords under which the candidates passed at the ceremony of initiation, as they knelt at the gates. See *ills. op. p. 14*.

⁵The three Hung Cash retained in the ceremony.

10. If collecting alms for the Society use the verse on "Capital," namely,

"Give melon seeds as you can spare,¹
Remember well the oaths you swear."

11. If challenged say this verse:—

"Ere parting the five great Ancestors composed
A verse, which no brethren ever disclosed,
But if to a brother it is shown,
He knows at once he is not alone."

This verse should not be used, however, unless other methods have failed.

12. Why is your face so yellow?

A. I am troubled about my country.

13. Why is your coat so old?

A. It was handed down by five Ancestors.

14. The road is thorny, how could you walk on it?

A. I wear iron soles.²

15. If a man knocks up against you and says, "Are you blind?" reply,
"I am not blind, my eyes are bigger than yours!"³

TRIAD SLANG.

As mentioned in the previous chapter, the members have what really amounts to a secret language, which may not inaptly be compared with the "thieves' cant," or slang, found among the criminal classes in England. Such secret languages, however, have an ancient and honourable ancestry behind them.⁴ Originally their use was restricted to certain occasions, and often to certain classes of the community, the object being to prevent the Spirits from understanding what was being said. In short, there was a taboo on the use of common and everyday words when engaged on certain important tasks, lest the Spirits should understand what was being done. As a rule such secret languages are employed by men engaged in hunting, fishing or mining.

Among the Highland fishermen in Scotland a vast number of words must not be used when they are at sea, and instead certain substitutes are employed. If this were not done the men would have no luck.⁵

¹Melon-seeds are Triad slang for Dollars.

²Iron soles are the Triad slang for the grass sandals worn during the ceremony, but it is significant that in the Like-Wake Dirge, formerly used in Lancashire, when the soul reached Whinny Muir he was instructed to sit down and put on the shoes he had given to the poor while living, with the additional information that if he had never given any the Whinnies would prick him to the bare bone.

³Because you have recognised him as a brother and he did not recognise you at first.

⁴See Frazer's *Taboo* for numerous examples. Among the secret societies and guilds of the West African natives a similar secret language exists.

⁵J. G. Frazer, *Taboo, and the Perils of the Soul*, 3rd ed. pp. 392-396.

It is in Malaya and the East Indian Islands, however, that the custom seems to have developed to the greatest extent. This fact is certainly significant when considering the Triad slang, which, although retained to-day mainly for practical reasons, (i.e. so that outsiders cannot understand what members are saying) originally evolved, no doubt, for reasons similar to those which influence Malay hunters and fishermen.

The Malays of Patam use a special language when hunting animals in the jungle, and the aborigines of Malacca do the same when hunting in the jungle for *lignum aloes*. The Jakuns and Binuas of Malaya, when hunting for camphor, employ an entirely different language from that in ordinary use. It is partly composed of old Jakun words now no longer in use, and partly of euphemisms or paraphrases. For example, instead of speaking of rice they say "Grass fruit"; instead of hair, "Leaves" and so forth. Similar precautions are adopted by the Bataks of Sumatra, and the Kayams of Borneo when camphor hunting.

In like manner Malay bird snarers, tin miners, and fishermen all use secret languages or slang when engaged on their tasks, and woe betide any member of a party who forgets, and carelessly uses the normal expressions. In some of the East Indian Islands similar precautions are taken when cutting rice, lest the "Soul of the Rice" should discover what is about to befall it.

In all these cases the object is similar, but falls under two categories. It is either to prevent the Guardian Spirits of the objects sought from discovering the men's purpose and taking measures to protect their proteges, or to hide from the "Soul" of the commodity the danger which threatens it. If this were not done the hunters would either fail to obtain what they sought, or else some accident would befall them in the quest.¹

The following are some examples of Triad slang, but the complete vocabulary would fill a volume.

<i>Triad Form.</i>	<i>Meaning.</i>
The enemy	A Magistrate.
A draught of wind	A spy, the police.
There is a wind.	A stranger is here.
A storm	Government troops.
A horse	A man.
Bridge planks.	A two-edged sword.
Grass sandals }	{ A spy of the Hung people or Messengers of the Lodge.
Night brothers }	
Melon seeds	Money, especially dollars.
White melon	Pork.
Red melon	Roast beef.
To prosper	Salt.

¹Idem. pp. 405-409.

W. W. Skeat and C. L. Blagden, *Pagan Races of the Malay Peninsular*. II. 414 sq.

THE HUNG SOCIETY.

<i>Triad Form.</i>	<i>Meaning.</i>
A lantern	An Eye.
Hung obeys Heaven	Vinegar.
Six	A goose.
Seven	A cock or a fowl.
Eight	A duck.
Clothes	A book.
One Cash	One man.
To shoot partridges	Highway robbery.
To eat ducks	To pirate a ship.
To make a circuit	To plunder a village.
To wash the body or to have a bath	To kill a man.
To play theatricals	To hold a Lodge.
To be born	To enter a Lodge; be initiated.
The purse	A diploma.
The Red Staff	The Inner Guard or his three-foot-six inch rod.
The clothes	Laws and statutes of the Society.
The Willow City	The Lodge.
Righteous Uncle or Adopted	
Brother	An elder brother.
Sworn brother	Younger brother.
Ginsum ¹	A rich man.
To bite ginger	To smoke tobacco.
To bite clouds	To smoke opium.
Red Flower Pavilion	A Lodge.
To enter the circle	To join the Society.
To let loose horses	To hold a meeting.
Fragrance	A member.
A hero	A Hung brother.
The son of a leper or, the son of	
wind	A non-member.
A recruit	A new member.
The jacket	Books of the Society.
To hang out a sign	To exhibit a sign of membership.
Mosquito	A dog.
Servant	Vegetables.
To beat sand. ²	To boil rice.
Hung bamboo or green dragon	Tobacco pipe.
The Gun	The opium pipe.

¹This is a very expensive drug from a plant grown in the Northern part of China and Korea.

²This is the sound of washing rice previous to the actual cooking.

<i>Triad Form.</i>	<i>Meaning.</i>
Green lotus, or Hung wine	Tea.
Family harmony	Wine.
Three rivers	Water.
Hung obedience	Oil.
Golden selectors	Chop sticks.
Lotus flower	A bowl.
Lotus flower buds	Tea cup.
Lotus seeds	Wine cups.
Lotus leaf	A plate.
Dwarf trees	Candles.
Cassia Twigs	Incense.
Iron soles	Shoes.
The monks robe	The Ming robe.
Cloud cover	A cap.
Hung head and black head	An umbrella.
White cloud	A handkerchief.
A thread	A road
To walk the thread	To travel.
Universal peace	A market
A square level	Table.
Four legs	A stool.
To dry	To sleep.
Orange board, or the lion	A sword.
The lion's cub	A dagger.
Black mouth	A cannon
Five clawed dragon	A hand.
A fair wind	An ear.
To lure the fair wind	To cut off the ears.
To wash the face	To cut off the head.
The great sky	The sea.
To lure into the great sky	To kill by drowning.
The crescent moon	A fan.
Black dog	A pistol.
Dog's bark	The report of a pistol.
The iron headed Prince	The needle for pricking the finger at initiation.
Muk Yang City	The tub into which the flags are placed at the initiation cere- mony.

CHAPTER XII.

THE CERTIFICATES.



THE certificates issued by the Hung Society vary somewhat in the different Lodges, and the examples now given are of Lodges which have been suppressed in Singapore. The most important is the Grand Diploma of the Ghee Hin Society, the Society of which most of the other Lodges are offshoots or branches. The example first illustrated is an impression taken from the original "Chop" handed over to the Government in 1890, when the Hung Society was declared unlawful. At that date all the seals and paraphernalia were surrendered to the Protector of Chinese and unfortunately most of the articles were destroyed. This was probably done in order to show that the Society had been renounced and was wiped out, and also, perhaps, to prevent them from being stolen and utilised to re-found the Lodges. That this danger was a real one is proved by the fact that some of the articles which were not destroyed have since been stolen, undoubtedly with this object.

The original chop for the diploma, and most of the other chops and seals, were not, however, destroyed, and now form part of a small museum which Mr. Stirling has been building up in the offices of the Chinese Protectorate.

DESCRIPTION OF THE DIPLOMA OR CERTIFICATE OF THE GEE HIN SOCIETY.

I—IV *Roman Numerals.*

Ghee Hin Society. (The Mother Lodge of the Triad Society.)

A and B. - Myriads upon myriads.

C - H. - The seal of the Ghee Hin, showing payment received in full.

I. - L. - The seal of the Ghee Hin Society.

M. - The character Hung, the name adopted by the Triad as the family name of the Society. It means, "An Overwhelming Flood." This seal is always triangular in shape and is supposed to represent the triangular jade seal given to the monks by the Emperor, Khang Hsi.

All the above seals are stamped in vermilion upon the diploma, usually by the Master, at the conclusion of the ceremony, the diploma itself being previously printed in black with a big wooden chop. As a rule this diploma is stamped on silk or cotton, not paper, probably to prevent it becoming torn.

義興公司

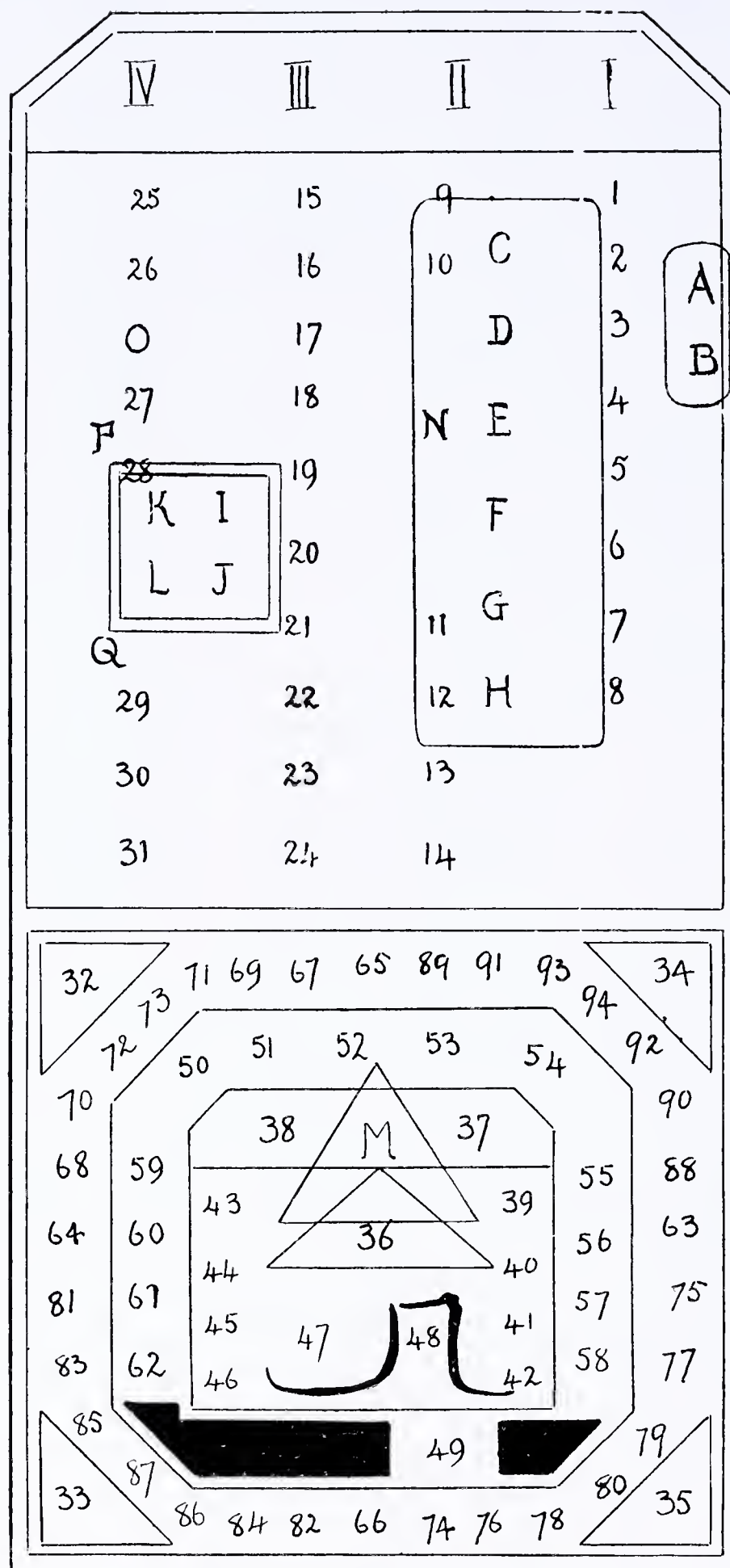
居住實力憑單收過
趙銀義興公司
收清公司
叔起洪家祖氏批明執照
天運年
月
給印

萬記

義興公司

分五釐新銀
千萬家
后
洪西示
共洪和合
開不正便
能開不洪
結萬為記

DIPLOMA OF THE GHEE HIN SOCIETY.
(From Original Block).



EXPLANATORY DIAGRAM
OF THE
GHEE HIN CERTIFICATE.

Ordinary Numerals.

- 1-31. These show that this certificate was issued to a certain person, who on payment of a fee (to be filled in) was admitted to the Hung Society on the —— day of the — Moon of the —— year. (Here denoted by O. P and Q.)
- 32, 33, 34, and 35. (Inside the four triangles). These characters are not such as are used in ordinary Chinese script, but after comparison with other diplomas Mr. Stirling considers that they refer to the four MOST EXCELLENT ONES, who guard the City of Willows. They are, "Han Phang," who guards the East Gate; "Han Fuk," who guards the West Gate; "Chang Tien," who guards the South Gate and "Chang Kwok," who guards the North Gate. These worthies are supposed to have lived about A.D. 885. These characters might at first sight be thought to mean "Overturn Ts'ing and restore Ming," but as they are more like those meaning, *faithfulness and righteousness*, they almost certainly apply to the four great Excellent Ones. It should be noted that the Hung Society always uses a peculiar script which it is difficult for the uninitiated to read. Meaningless characters are often added to the real one, circles and dots added, and so forth, and only an expert in Triad Script can decipher much of the writing.
36. (Inside the central triangle.) This is the Character Hung.
- 37 & 38. These are two of the characters engraved on the Imperial Seal given by the Emperor to the Abbot of the Shiu Lam Monastery. Sometimes they appear as a vermillion seal on the diploma. See title page.
- 39-42. The myriads form their sign.
- 47 & 48. These really constitute one character meaning, a whirlwind, but by itself 47 means, a warrant, and 48, a wind,
49. This character is reversed and therefore difficult to explain. On many diplomas, however, another character meaning, "seen", or "to see" is substituted.
- 50-54. mean, "Thousands upon tens of thousands of never ending changes."
- 55-58. mean, "The way is not yet clear for Hung."
- 59-62. mean, "The dragon is not yet pure."
- 63-64. mean, "Sun, Moon."
- 65-66. are complicated characters for Heaven and Earth.
- 67-94. These characters refer to the verse found on almost all diplomas of membership.

The Five Ancestors distributed a piece of poetry between them,
 No one shall know that the Hung Heroes have it about them.
 For this piece of poetry has been distributed among the brethren
 So that they shall recognise one another when they meet again.

In order to render this verse difficult for the uninitiated to read the characters, 63, 64 and 65 and 66 are inserted in the middle of it, as will be seen.

The name of the candidate should be written at the back, or at the side on pleats so that when unfolded it would appear meaningless.

The Ghee Hin also use certain lesser diplomas and the same is true of its descendants. An example of one of these lesser certificates is referred to on page 135.

A REPRESENTATIVE DIPLOMA OF ONE OF THE ILLEGAL BRANCHES OF THE HUNG SOCIETY.

DIPLOMA OF THE TSUNG SUN KONGSI

OR

THE DEEP-ROOTED TRUTH SOCIETY.

- A-D. Tsung Sun Kongsì.
- E-H. Obey Heaven and march forward.
- I-L. The names of the Four Most Excellent ones, who guard the four cardinal points.
- M-N. Complicated characters for Heaven and Earth.
- O-R. Thousands upon tens of thousands of never ending changes.
- S. Five dragons protecting the true Prince.
- T. The five ranks, Duke, Marquis, Earl, Viscount, Baron. These characters are also found on the five flags.
- U. Hung obedience Hall.
- V. Adopted and pledged brothers.
- W. Together in harmony and righteousness.
- X. 3, 8, 20, 1. i.e. a secret reference to the character "Hung" and its composition.
- Z. The seal of the character Hung, should appear here in vermilion.
- 1-28. (On the octagon.) The Triad verse already given on the Ghee Hin Diploma, but so written as to render it unintelligible to the uninitiated.

Inside Small Square.

- 11. Heaven's manifestation to the country.
- 12. Together in harmony.
- 13. Myriads upon myriads of hosts.
- 14. Obey Heaven and act.
- 15. Overthrow Ts'ing and restore Ming.

These five sentences are also written on the Banner of Benevolence, often called the Banner of Hung.

松信公司

三十三

鍾離寶扇自搖搖鐵拐葫爐被火燒

天

順

張果老人古仙姑如意坐浮熱

國公曾雙玉板採和一子把盞搖



道

行

蕭玉一吹橫子湘劍中空起背雷洞

Four sentences round the margin of the diploma.

16. Chung Lei holds a fan; Tit Kwai has a gourd.
17. Cho Kwok Kung, the jade sceptre; Lum Tsoi Woh, the flower basket.
18. Chung Kwoh Loh has the care of a scroll; Ho Sin Koo sits on the magic bridge with a lotus.
19. Tung Pau Piu holds the magic sword; Hon Siong Chee plays on the flute.

These lines refer to the eight Immortals and the emblems which they hold. It will be remembered that the Vanguard says that the candidates met them on their journey.

- Y. This is a complex sign which Mr. Stirling considers is an abbreviation for the characters, Shun Tien Hung Toh, "Obey Heaven and walk ahead."

The nine numbers between Q.R. and O.P., above the letter S represent the famous Chinese puzzle. They indicate the numbers given, and when added up in any direction make a total of 15. They were supposed to have been found engraven on the back of a tortoise, which is sometimes depicted in the diagrams showing the lay-out of a Triad Lodge. See frontispiece.

The name of the owner of the certificate should be written on the edge on a pleat, as usual. A portion of such a name has been written along the diagram.

SMALLER DIPLOMA OF THE TSUNG SUN KONGSI.¹

This is of interest as it shows the three Hung Cash which occur in the ritual. They are very rarely found on diplomas, and in the place of the name of the Emperor found on ordinary Chinese cash these have in the compartments on the right and left sides the words "Hung braves." See illustration opposite page 138.

¹The penalty for possessing any Hung Certificate is now 2 years' penal servitude.

道行天順

IN OBEDIENCE TO THE WAYS OF HEAVEN.



CHAPTER XIII.

OFFSHOOTS OF THE HUNG SOCIETY.



O-DAY, in Singapore, there are a number of offshoots of the Triad or Hung Society, most of them being in the hands of the least reputable elements of society. They may conveniently be divided into two main groups. Those which are purely Chinese, which in reality are merely the Hung Society under another name, and those consisting principally of Malays. The latter are Mahommedans, and important modifications have been introduced into their ceremonies, of which perhaps the most interesting is the use of a peculiar method of shaking hands as a way of indicating membership. The Chinese do not usually shake hands with each other, although they clasp their own hands when bowing, but the Malays do, and an interesting field of speculation is opened up by the presence of the peculiar grip to which we shall refer later. It seems probable that it comes from some of the Mahommedan Secret Societies, such as those which abound among the Dervishes in the Near East, who have a ceremony very similar to Freemasonry.

Typical examples of the Chinese Societies were the "Tsung Phak Society," the "Hai San Society" and the "Tsung Sun Kongsì," and, at the present time, one called the "Sun Ghee Hin." The latter is now the most powerful and was founded in 1905 as a revival of the old Ghee Hin, after its suppression. At first it was a small affair, was quickly discovered, and apparently closed down, but it has revived again, and, despite the efforts of the authorities, is now somewhat powerful and troublesome.

An example of a certificate of the Tsung Sun Kongsì was given in the last chapter, and a set of the New Ghee Hin rules in Appendix 7. To-day the rituals, which are really the old Hung rituals, are often truncated, and the seals and chops are made to appear as innocent as possible, usually consisting of very little more than receipts for fees received.

For all that, copies of rituals seized on members as late as the end of 1923 show that a considerable part of the old ritual is still being carried on, and specimens of these rituals have been illustrated in this book, opposite page 58. Likewise the paraphernalia, also illustrated here, has all been seized from some of these Lodges and shows that, despite the unworthy objects to which these Lodges are often devoted, there yet remain men anxious to carry on the old ceremonies. When it is realised that the penalty in Singapore for having one of these certificates, or a part of the ritual, on the person, is two years

imprisonment, one cannot help wondering why, if the sole object of all the members of these Societies is criminal, they should try to keep up these ceremonies fully, and thereby increase the risk of detection.

It is worth noting that in Europe there are associations more or less criminal, such as the Mafia of Italy, and these also appear to have an elaborate ritual, which is probably very old. The working of the human mind is often puzzling, and the way in which the secret tradition survives, despite everything, in the most unlikely quarters, is a problem well worthy of the careful consideration of students of psychology.

We will now briefly consider the other group of offshoots, namely, the Mahommedan Societies. The two most important societies of this type were the "White Flag Society" and the "Red Flag Society." At the time of writing both are quiescent and are supposed to have been suppressed, but it is probable that they still survive under a different name. Indeed, it is fairly certain that a dangerous secret society discovered in 1923, in Johore, is connected with these two societies. This consisted of Chinese and Malays, and the main object of the organisation appears to have been plunder. The booty was divided in proportion to the rate of subscription paid by the members, which varied from 300 Straits dollars per head down to 7 dollars. (A Straits dollar is worth about 2s. 4d.). Those who paid the lowest subscription received no share of the plunder, but were guaranteed against molestation. This Society, in short, was very similar to the Italian Mafia. See Appendix 8.

The White and Red Flag Societies appear to have been half way in the descending scale, and retained many of the ritual details of the old Ghee Hin Society, of which they were an offshoot.

"The White Flag Society" was established about 1890, its objects being semi-religious, more especially to assist at religious ceremonies, funerals, and circumcisions, therein reminding us of certain primitive initiation rites. It also set out to help a brother in need and to assist him to redress his wrongs, real or supposed. It had some sort of treaty of alliance with the Ghee Hin Society, the mother Lodge of the Hung Society in Singapore, which in that very year was declared illegal by the Government. "The White Flag Society" consisted of Malays and of Tamils, who had originally come from the Madras Presidency to work in the Straits Settlement. Later it seems to have lost its religious character and tended more and more to be diverted to unworthy objects.

"The Red Flag Society" was very similar, and was established a little later with almost precisely the same original objects.

Both societies were mutual benefit clubs and among their avowed duties were those of assisting a brother against injustice and police exactions, and of aiding a poor brother in time of trouble. They also set out to provide feasts at the weddings of poor members, and to help the wives and children of members in distress, particularly if they were sent to jail. Theoretically, only men of

good character were admitted, and no brother might interfere with the women-folk or property of another. Owing to laxity in the way in which members were admitted, rascals crowded into these societies and ruined them. Other rules included a stringent regulation that a member might not give evidence against a brother, and if compelled to do so he had to perjure himself in favour of the accused brother. If a member had a grievance against another brother he might not take action against him, but instead had to lay his grievance before the Headman of his immediate circle of 64 members. If a member was called on by a sign for assistance by another brother, he had to aid him, even though he were a murderer. He had to help him to escape, if possible, and in no circumstances reveal his hiding place.

The Red and White Societies were rivals, and at times fierce fights broke out between the two parties. One of the test questions of the Red Society was "Has your mother old iron?" Probably, like the Masonic question, "How old is your mother?" it referred to the name or number of the Lodge.

Both these societies had grips as follows:—

The Red Flag Society. Press the thumb on the first knuckle joint of the forefinger and when withdrawing the hand draw the tip of the finger lightly along the palm of the hand to the finger tips of the other man.

The White Flag Society. On shaking hands press the point of the forefinger slightly into the palm of the other man's hand, then withdraw sharply.

As the Chinese do not shake hands, Chinese members of the White Flag Society made the following sign:—On meeting a stranger they raised the clenched hand to just below the ear, holding the thumb erect. The stranger if a member did the same, but raised the forefinger instead of the thumb. The first man replied with his middle finger, and the stranger answered with his third finger. Another sign used was the Triad sign in which the index and little fingers are extended to form "horns." Yet a further device was for a member to reverse his walking stick. Part of the instruction of an initiate consisted of teaching him how to fold a piece of paper so as to make various paper models, like those made by English children, e.g., a table, boat, coat, etc.

During the initiation ceremony Chinese candidates held three sticks of incense and swore secrecy by saying, "If I betray my oath may the devils carry me away at death." The middle finger was then pricked and the blood caught in a cup, mixed with the blood of a white cock, and an oath of blood brotherhood drunk, as in the Triad.

If a Malay was being initiated the procedure was somewhat different. A copy of the Koran was placed on his head, which he held in position with his hands. Thus it will be noted he made the sign known among the Chinese as the sign of the element of fire: a very ancient sign known all round the world. He then said, "If I betray the secrets of this society may the Koran devour my entrails." Sometimes a cup of blood and milk was next administered to the



CERTIFICATE OF THE TSUNG SUN KONGSI SHOWING
THE THREE HUNG CASH.

candidate, which is said to be emblematical of mother's milk and foster-brother's blood.

The word "Red" means "Righteousness" in Chinese, and the word "White," "Loyalty." These two words play an important part in the Triad rituals and the Malay words are merely translations of the Chinese terms. Neither the Red nor the White Society was ever officially recognised by the British Government in Singapore, wherein they differed from the old Ghee Hin. It seems probable that the White Flag Society was founded by members of the Ghee Hin Society, in order to obtain control of members of the Malay police, and that the Red Flag Society was founded by the Ghee Hok, a somewhat similar society to the Ghee Hin and a rival to it.

This gives us some idea of the ramifications of the Hung Society to-day, and of the difficulty experienced by the Government in their endeavour to stamp it out.



CHOP OF THE GHEE
HIN SOCIETY.
"COMBINE MYRIADS
FOR A CLUE."

CHAPTER XIV.

THE MAGIC MIRROR AND THE IMPORTANCE OF THE SHADOW.



THROUGHOUT the whole of the Triad Ritual there are clear traces of ancient magical beliefs, and this is especially the case with the references to the magic mirror.

In most rites of initiation fragments of magic can be detected, but as men grow more sophisticated, and real knowledge replaces half knowledge based on "sympathetic magic," the tendency is to turn the magic article or ceremony into a symbol of some mystical experience.

Magic mirrors are found as part of the paraphernalia in fairy tales and folk legends in almost every country, and their original potency rests on the belief, current among most primitive races, that a man's shadow or reflection is a part of his personality, in short, a kind of soul. It must be remembered that many primitive peoples consider that man is a multiple being with several souls, and the loss of any of them is a serious matter, usually calculated to cause the death of the owner.

If a man can capture, or even injure, the shadow of his enemy, or his reflection, it is believed that he can kill or injure his body by means of sympathetic magic. This belief explains many details found not only in the Triad ritual but also in Rites much nearer home, and also certain incidents in various legends, and even some doctrinal beliefs.

Let us therefore first enumerate a few examples showing that the shadow is considered to be a soul of man and a vital necessity for his well-being, so that if the shadow is trampled upon or stabbed its owner will feel the injury, and if it can be stolen away its owner will die. This superstition forms the basis of the German story of the man who sold his shadow to the Devil, for what he really sold was his soul, and it explains why everyone who saw the shadowless man fled from him as if accursed, because they knew he had lost his soul. Vampires are supposed to have no shadows or reflections, because they are really soul-less corpses whose dead bodies are able to retain a seeming vitality by vampirism, but, of course, they have no consciences as their souls are "Elsewhere." Hence Vampires are said to move about outside only at night, or else at mid-day when people would not notice the lack of a shadow, and they dread mirrors since they, being soul-less, cast no reflection therein. My readers will remember that in Bram Stoker's tale of "Dracula," the latter will not permit any mirror to be hung in his castle, and the traveller who is shaving before a small mirror notices that Dracula casts no reflection in it. The author in that book has most carefully preserved all the characteristic features

of the folk-lore Vampire. By drinking the blood of his victim the Vampire really stole his vitality, and another one of his numerous souls, namely, that which, according to primitive beliefs, resided in the blood.

J. G. P. Riedel in his great work on Papua, on page 444, says, "In the Island of Wetar there exist magicians who, it is believed, can injure a man physically by stabbing his shadow." According to A. Bastian,¹ after Sankara had destroyed the Buddhists in India he is said to have gone to Nepaul and there contended with the Grand Lama. In order to prove his supernatural powers he rose into the air, but as soon as the Lama saw his shadow he stabbed it with a knife, and immediately Sankara fell from the sky and broke his neck. J. G. Frazer² gives numerous other examples of how, according to primitive beliefs, a man can be injured by hitting his shadow.

But in addition a man can also be injured if anyone accidentally steps on his shadow. For example, among the Bavili of West Africa it is regarded as a criminal offence to step on anyone's shadow.³ From such beliefs arises the natural corollary that it is possible to judge whether a man is in good health by merely studying his shadow. The Kaffirs believe that "A sick man's shadow dwindles in intensity when he is about to die."⁴

That such views are strongly held by the Chinese is shown by the following quotation from J. J. M. de Groot,⁵ "In a Chinese book we read of a sage who examined human shadows by lamplight in order to discover the fate of their owners. 'A man's shadow,' he says, 'ought to be deep, for if so he will attain honourable positions and a great age. Shadows are averse to being *reflected* in water, or in wells, or in washing basins. It was on such grounds that the Ancients avoided shadows, and that in the old days the Khü-sen, twan-hu, and other shadow-treading vermin caused injury by hitting the shadows of men.' Another Sage writes, 'I have heard that, if the shadow of a bird is hit with a piece of wood that has been struck by thunder, the bird falls to the ground immediately.'"

We thus perceive the real significance of the polite Chinese greeting, "May your shadow never grow less." The modern explanation, that this means "May you be fat and prosperous, and so have a big shadow," is a typical example of how, as the original meaning of a saying or custom gets forgotten, new and more practical explanations are invented to satisfy the curious.

From J. J. M. de Groot,⁶ we also learn that at a funeral in China, when the lid is about to be placed on the coffin, nearly all the mourners draw away from

¹A. Bastian, *Die Völker des östlichen Asien*. V. 455.

²J. Frazer, *Taboo and the Perils of the Soul*, 3rd ed., p. 78.

³See R. E. Dennett, *Bavili Notes*, Folklore XVI. (1908), p. 372.

⁴See Dudley Kidd, *Savage Childhood*, p. 68.

⁵J. J. M. de Groot, *The Religious System of China*, IV., 84.

⁶*Ibid.* I. 94, 210 sq.

the coffin, except the next of kin, for they believe that a man's health may be impaired if his shadow happens to get enclosed in the coffin. For the same reason they avoid allowing their shadows to fall in the grave. The Geomancer and his assistants stand near that side of the grave which is away from the sun, while the gravediggers and coffin bearers fasten their shadows to themselves by tying a strip of cloth round their waists.

The same belief is found among such diverse races as the people of the Nicobar Islands and the Malays.¹

On the other hand, the shadow of a "ceremonially unclean" person can inflict harm on others. I noticed at the Jain Temple at Calcutta that the worshippers carefully avoided allowing *my* shadow to fall on them when they were worshipping. This was because, being a meat eater, I was deemed unclean. I have also on many occasions seen a Brahmin beggar curse a wealthy money-lender because he had allowed his shadow to fall on the Holy man. The Chetty (Moneylender) invariably grovelled before the irate beggar, for the offence was a serious one.

In the Penal Settlement in the Andaman Islands, when the prisoners' food is ready, the cooks line up under a veranda, and the English official who has to inspect it takes great care lest his shadow should fall on the prepared food. If inadvertently this does happen, the food is immediately cast away, for were it eaten by a "Caste" man, he would thereby lose Caste.

The same idea exists among the African Bushmen, who will not let their own shadow fall on dead game, as if it does so the Hunter will have bad luck.² Among the Shuswap Indians of British Columbia, if the shadow of a mourner falls upon a man it will make him sick.³ Mourners are usually regarded as unclean, because they have been in proximity with the corpse, and there is thus a striking correspondence with the Hindu beliefs already mentioned.

Frazer says,⁴ "Where the shadow is regarded as so intimately bound up with the life of a man that its loss entails debility or death, it is natural to expect that its diminution should be regarded with solicitude and apprehension, as betokening a corresponding decrease in the vital energy of its owner." In proof of this fact he produces many examples of this belief among primitive races. "The primitive Basis of the Malay Peninsular are afraid to bury their dead at noon because they think that the shortness of their own shadows would shorten their lives."⁵

The South African Kaffirs think that a man's shadow grows small as death approaches, but perhaps the most significant incident is the fact that the Mangaian of the South Pacific have a legend concerning a great warrior,

¹J. G. Frazer, *Taboo*, p. 81, and W. W. Skeat, *Malay Magic*, p. 413.

²See Dudley Kidd, *The Essential Kaffir*, p. 313.

³See Fr. Boas, in the *Sixth Report on the North Western Tribes of Canada*, p. 92.

⁴*Taboo and the Perils of the Soul*, p. 86.

⁵W. W. Skeat, and C. C. Blagden, *Pagan Races of the Malay Peninsular*. II. 110.

named Tukaitawa, whose strength waned and waxed in proportion with his shadow. In the morning when his shadow was longest he had his greatest strength, but as the day wore on, and his shadow grew less, his strength decreased, and was at its lowest at High Noon. Thereafter it increased again as his shadow lengthened.

A certain hero discovered this secret and slew him at noon.¹ This superstition explains why in many Mystery Rites which contain a legend of a murdered God, or Hero, the murder takes place at High Twelve. The Hero's shadow is shortest and so his strength or vitality is lowest at that hour. Freemasons will recollect an incident on which this belief sheds light, and in like manner no doubt the reason why Christ was nailed on the cross at Noon was because the Jews, who feared His miraculous powers, calculated that these would be at their lowest ebb at that hour.

Needless to say, a more exalted spiritual meaning has long since been attached to the hour of noon in such cases, and to them I have referred in other books, but undoubtedly this is the original cause for the choice of High Noon for slaying a hero or a God. Among many races there still exists a superstitious dread of Noon, including, according to Frazer,² the Greeks, Bretons, Russians, Roumanians, etc. It was also the hour at which the ancient Greeks were wont to sacrifice to the dead, who of course are shadowless.

Perhaps, however, it is in connection with Foundation Sacrifices that we obtain some of the most striking evidence of the way in which the shadow is considered to contain the vital element in Man. In ancient days, in order to establish the foundations, and make them stand firm for ever, it was customary to slay a man and bury his body underneath the Foundation Stone. In Palestine numerous examples have been found of children buried under the Foundation Stone. That this practice was well-known, though probably abhorred by the more exalted minds, among the Israelites, is strikingly illustrated by the story of the rebuilding of Jericho. We read in Joshua³ that after the City had been destroyed Joshua cursed anyone who should attempt to re-build it and said, "Cursed be the man before the Lord, that riseth up and buildeth this City Jericho: he shall lay the foundation thereof in his firstborn, and in his youngest son shall he set up the gates of it." Later Jericho was re-built, and we read "In his days did Hiel the Bethelite build Jericho: he laid the foundation thereof in Abiram his firstborn, and set up the gates thereof in his youngest son Segub."⁴

A careful and critical consideration of these passages leads to the belief that the curse spoken by Joshua did not include the prophecy of a Foundation Sacrifice, but that Hiel, knowing this curse, tried to avert it by making a

¹J. Frazer, *Taboo and the Perils of the Soul*, 3rd ed., pp. 86, 87.

²Ibid. p. 88.

³Joshua. vi. 26.

⁴I. Kings, xvi. 34.

Foundation Sacrifice, not of some slave or animal, but of his own firstborn; and in like manner protected the gates by sacrificing his youngest, a procedure which was followed in recent years in Siam, with certain modifications. It is clear that no subsequent disaster of an unusual kind overwhelmed Jericho or Hiel, for his defiance of the curse, which immunity he no doubt ascribed to the sacrifices he made. The more evolved Priests of Jehovah could not permit such an idea to gain ground, and therefore interpreted the curse of Joshua as having been fulfilled by the sacrifice, inserted it as a prophecy in the original curse, and left subsequent generations to assume that God slew the two sons of Hiel as a punishment for his presumption, but, nevertheless, the context does not say so.

That the importance of such sacrifices was recognised even down to the time of our Lord, is shown by the continual references to Christ as the Foundation Stone of His Church, which are made the more significant from the fact that Christ was slain at High Noon. There is, undoubtedly, a prophetic reference to this idea in Isaiah¹ "I lay in Zion a Foundation," and also in Psalms² "The Stone which the builders rejected" etc., also quoted by our Lord.³

Under the ruins of Mediæval buildings in Europe similar sacrifices have been found, and there is a local legend of Rising Castle, in Norfolk, that the architect of that Norman building was slain by the Baron and buried under its foundation. The fact that he was the architect is very significant, for it may be a reference to a certain Masonic legend. In Siam, until quite recently, criminals were crushed to death under the foundation stones of the new gate of the City, and before doing so the King himself admonished the victims to guard the city gates carefully and give him timely warning of the approach of an enemy. Even to-day in England we place coins under a foundation stone because they bear the image of a man, and in other parts of the world the shadow of a man is caught and buried, for example, in modern Greece.⁴

This latter fact shows that the shadow is regarded as containing the vital part of a man, and when the more enlightened rules of a country refused to permit human sacrifice the people resorted to this subterfuge to achieve the same object. One of the commonest methods employed to "Catch the Shadow" is, secretly to take the exact measure of a passer's shadow and then bury this *measure* under the foundation stone. This custom is common in Bulgaria and Roumania, where it is believed that the owner of the shadow will die shortly afterwards and his ghost haunt the building and protect it.⁵ Frazer⁶ points out that this custom probably explains the practice in vogue among the people of Kisser, an East Indian Island, who worship a stick, round which has been

¹Isaiah xxviii. 16.

²Psalms cxviii. 22 and 23.

³Matthew xxi. 42.

⁴J. S. M. Ward, *Who Was Hiram Abiff?* p. 187.

⁵A. Strausz, *Die Bulgaren* (Liepzig, 1898). p. 199.

⁶J. Frazer, *Taboo and the Perils of the Soul.* p. 91.

wound the measuring tape which has been used to take the measure of the Foundation of the Village Temple.

From these facts we perceive that the Footrule of the Triad Society, and the twenty-four-inch gauge found in other similar Rites, represent the measure with which the shadow of a man has been measured. Where such societies are derived from Guilds of Builders, no doubt this tool was originally used to measure the shadow for a Foundation Sacrifice. This fact is emphasised by the custom which existed among the old Operative Guilds, of commemorating the laying of the foundations of the Temple of Solomon by a dramatic representation of the ceremony of laying the foundation stone on the body of a living man. (In reality the stone was hollow, and permitted the victim to crawl out quietly during the ceremony). When the stone was laid upon him the man made a sign similar to the Triad sign of Fire.

This idea has no doubt led to the practice of taking the measure of the initiate's shadow in the Triad ceremony so that, should he prove a traitor, the shadow, which by the common process of sympathetic magic had become attached to the measure, could be damaged, and so its owner hurt or killed.

The present symbolical explanation is no doubt late in origin, but even so it contains a hint of this old belief, by indicating that the brethren should test themselves by it. You cannot measure a man's *character* with a foot rule, and the Chinese are far too practical not to realise that fact, but you *can* measure a man's shadow, and, according to primitive ideas, deduct therefrom his moral, as well as his physical, conditions. If, as the Chinese believe, you can foretell a man's future from a study of his shadow, why can you not thereby discover his true character, on which in a large measure his future prosperity depends?¹

The same idea underlies the sacred mirror which reflects a man's form. Many races regard both the shadow and reflection as Souls attached to the same person. We have pointed out that certain savage races consider that man has many souls; so did the ancient Egyptians, and the modern Chinese, who allot to him *at least* three. Other races regard the *reflection* as the true soul, instead of the shadow, among whom we must include the Andamanese. Just as you can harm a man, or even kill him, by striking his shadow, so you can kill or hurt a man by striking his reflection, or by stealing it.²

The Aztecs of ancient Mexico adopted the following method of protecting themselves against Sorcerers, which method is almost an exact parallel to that laid down in Chapter XI. as a sign by which Hung brothers protect their houses at times of disorder. In order to prevent a Sorcerer entering their houses the Aztecs placed a bowl of water with a knife in it behind the door.

¹In the few Operative Lodges of Guild Masons which still survive initiates are measured against the "Straight Edge," which is about five foot long, and these Lodges also have the foundation sacrifice. We thus see why a man's height is taken by them, and the origin of the symbolic twenty-four inch gauge.

²J. G. Frazer, *Taboo and the Perils of the Soul*, 3rd ed., pp. 92 sq.

When a Sorcerer entered he was so alarmed at seeing his reflection in the water pierced by a knife that he fled at once.¹ Among these people obsidian mirrors were used by the Priests during the sacrifices of human beings, but their exact purpose is in doubt. In view of the method in vogue for preventing sorcerers from entering their houses, it seems highly probable that the Priests used these mirrors to capture the souls of the human victims they were sacrificing.

In the Sign used by the Triad Society the knife rests across the water, but its reflection is on it, and would "Gash" the reflection of any who entered. No doubt there is also a reference to the "Bridge," and perhaps this explains why the knife bridges the bowl instead of entering it, as well as the second bowl of water which is placed on the knife. But the similarity is too striking to be accidental.

When, however, we come to consider this sign in conjunction with the mirror, no doubt remains. Many races will not look into a pool of water for fear that some water sprite or monster will steal the reflection and thus cause their death. The ancient Greeks believed this firmly, and Frazer suggests that this is the true origin of the story of Narcissus. He did not die for love of his own reflection, that is a later explanation, but his reflection was stolen by the Water Sprites. He also gives numerous examples of how mirrors are covered after a death has taken place in a house, quoting examples from England, Madagascar, the Crimea and Bombay. It is a common belief, all over the world, that the soul of a sick man is drawn forth by a mirror.²

The Chinese attach great importance to mirrors, and that this view, viz., that the reflection is in the nature of a soul, is held among them, is shown by the ceremony which takes place in some of the Tibetan monasteries. There a service is held and the Supreme Being is supposed to pass over the assembly at a certain moment, whereupon a mirror is held up to catch His reflection. Over this mirror water is then poured, which is drunk by all present, who believe that thereby they partake of the soul of the Supreme Being. In this example we see there is a combination of the sacramental idea and of the belief that the reflection is the Soul of someone,—in this case of a Divine Being.

Bearing in mind these facts, we now understand how it is that the magic mirror shows the true character of the candidate, for his reflection is his Soul. Moreover, in a sense it has been caught in the magic mirror, and is henceforth a hostage for his good conduct. Thus the brotherhood acquires three hostages from each candidate, a piece of his hair, the measure of his shadow, and his reflection. Probably to-day the original object of these three distinct incidents has been lost sight of, and new explanations have arisen, but that is the common lot of ancient landmarks in Mystery Rites.

Among the Japanese the following legend is current, which throws considerable light on the subject:—

¹B. de Sahagun, "*Histoire Generale des choses de la Nouvelle-Espagne*," p. 314.

²J. G. Frazer, *Ibid.* pp. 94 sq.

Long years ago the Sun Goddess quarrelled with one of her brothers and in a fit of temper shut herself up in a cave, and in consequence the sun vanished from the sky. The other Gods were filled with dismay, for the earth was likely to perish for lack of sunlight, so they went to the cave and begged her to come forth, but she obstinately refused to open the door. Thereupon they made a *mirror*, and again called to her saying, "If you wish to continue sulking, do so, for we have now a new Sun Goddess, as you can see if you look out of the cave." The jealousy and curiosity of the Goddess were aroused and she opened the door and looked out. Immediately her own face was reflected in the mirror, which flamed like the sun. Seeing a beautiful woman, like unto herself, shining among the Gods, the Sun Goddess ran out to obtain a closer look at her rival, whereupon some of the Gods cut off her retreat and prevented her from returning to the cave. She subsequently listened to reason and resumed her former duties.

In reality the Gods captured her reflection in the mirror, and, this done, it would have been a matter of indifference to them whether she resumed her duties or not, for as the reflection captured in the mirror was her soul, or vital force, it could perform her functions as well as she herself. The story has undoubtedly been modified in the course of time.

That the Chinese themselves still believe that the reflection and therefore the vital force, or Soul, can be captured by a mirror, is proved by their custom of hanging up mirrors behind the figures of the Gods in the Temples. The function of these mirrors is to capture the reflection of any evil spirit who enters the Temple, and thus prevent it doing harm.

The superstition that if you break a mirror you will have bad luck arises from the belief that the mirror has received your reflection, and in breaking it you damage your own reflection or vital force. Originally, no doubt, the breaking of the mirror would be thought to cause the man's death, but later the superstition would be modified into a belief that he would have ill-luck for seven years, which is the form in which it survives among us to-day. The exact period is probably due to the discovery that man renews the whole of the tissues of his body by a gradual process, which is completed in seven years, and thus he would produce a new reflection at the end of that period. In the legends of the Norse Gods we have a striking example of how a reflection can be carried away, in the story of Frey's wooing of the Giantess. His messenger went to a pool in which was the reflection of Frey, gathered up the water containing the reflection into his drinking horn, and carried it with him to Yotunheim. When the Giantess hesitated to accept the offer of Frey, the messenger uncovered his drinking horn and showed her his reflection floating in it, whereupon she fell in love with him and agreed to marry him.¹

The mirror in the Triad ritual, however, is specifically called the Precious Mirror, meaning thereby the Magic Mirror, and we shall therefore trace the evolution of this well-known part of the paraphernalia of folklore.

¹See Vol. II.

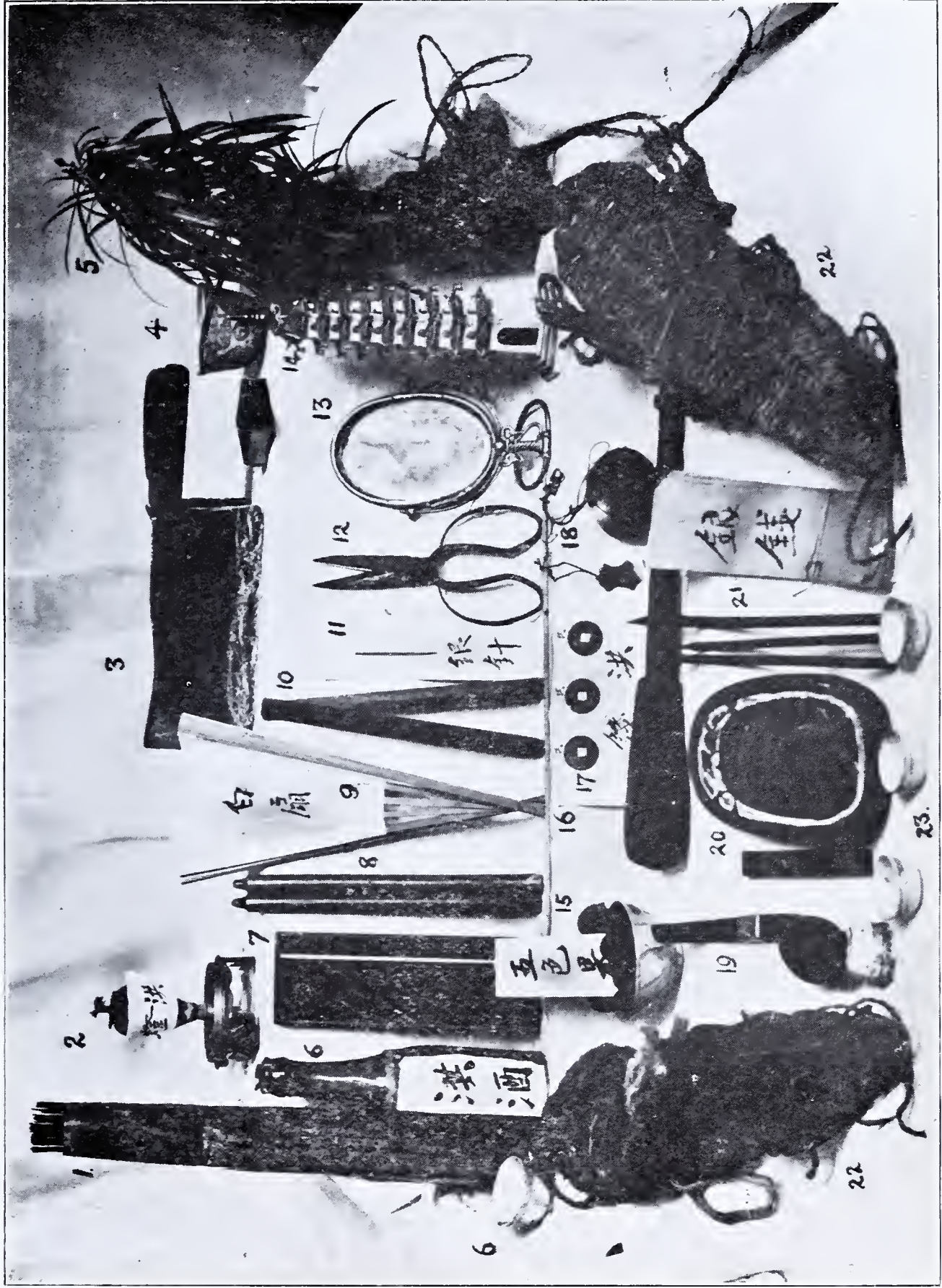
Originally all mirrors were viewed with gravest suspicion, and the Russian tribe of Raskolniks still call them, accursed things. As civilisation advanced and their use increased, experience showed that many mirrors were quite innocuous, but old beliefs die hard, and the mirror had already become an integral part of popular folk tales. The obvious solution was to declare that the particular mirror in question was no common mirror, but a magic article, with certain strange properties.

On studying these mirrors carefully, we find that they fall into two well defined groups. The first is represented by the mirror of Truth, held by a statue. This mirror showed a man's real character and whether he spoke the truth. The same idea is represented by the popular saying, "Truth lives at the bottom of a well," which means that your reflection, and therefore your true self, is there, and reveals what is in your mind. A well known variation of this class of mirror is the Magic Mirror, which reveals to a man his past misdeeds; "Whoso looketh therein seeth the vilest thing that ever he did," is the common formula, and it implies, of course, that he sees into his own soul. The fact that a Vampire casts no shadow and has no reflection, has already been mentioned. The Magic Mirror in Grimm's story of "Snow White," which always told the Queen the truth, belongs to the second class of Mirrors, which we are now about to consider, for it did not reveal her own character, but told her where Snow White was hidden.

The Second group consists of mirrors which show visions of the future or of the past, not directly connected with the individual who is consulting them. Sometimes they show visions of Fairy Land, or of some strange world which is not within the ken of mortal men. This class must be carefully distinguished from the first type, and provides the paraphernalia of Seership—the Crystal, the inkwell, the Fakir's Mirror of modern seers.

These mirrors are deserving of scientific study, as undoubtedly they represent a real force. Briefly, they are methods employed by Psychics for producing auto-suggestion, as indeed is the case with many other magical rites. When under the influence of such hypnotic trances, mediums do sometimes appear to see visions of things which are subsequently proved to be real, and amongst much chaff some few precious grains of wheat may often be recovered. It is natural, however, that in the unscientific mind of semi-civilised races these two classes of mirrors should at times become interwoven, and therefore in a Fairy story the same mirror may possess the attributes of both types. Thus sometimes the mirror is supposed to reveal what its owner is thinking, and also enable him to see what is happening elsewhere. The first attribute belongs to Group I. and the second to Group II., but it is not always possible to distinguish the incidents so precisely.

Since the chief object of ceremonial magic was really to induce auto-suggestion, its processes were usually long and elaborate, and aimed at concentrating the mind of the operator on the desired objects. How great is



A CLOSER VIEW OF THE PRINCIPAL OBJECTS USED DURING THE CEREMONY.

the power of the will few realise, and it might be added how great also is the power of imagination. Savages will actually die of fright (die by slow degrees), if they think that someone has stolen their shadow or injured their reflection, and here we get the true explanation of the supposed powers of some mirrors to cause death or disaster to those who gaze into them.

The ceremonies performed in the consecration of Magic Mirrors are often extraordinarily elaborate and complex, and they are found in most parts of the world. A. E. Waite¹ gives some striking examples. In the "Grimorium Verum" is described the method of making "The Mirror of Solomon, suitable for all kinds of Divination." From this we learn that after observing continence and having performed many good works the magician takes "A Plate of polished steel, slightly concave, and with the blood of a white pigeon² inscribes thereon, to wit at the four corners, the names of Jehova, Eloym, Metatron, and Adonay"—these are names of God. A prayer to God follows, and finally the magician must breathe on the mirror thrice and say, "Come Anæl, in the Name of Jehova," etc. This process has to be repeated 45 days in succession, at the end of which period, we are informed, the Angel Anæl will appear, "Under the form of a beautiful child," and "Will command his companions to obey you." We are further informed that the perfume to be burnt during this ceremony is Saffron.

The Mirror of the Triad Society, however, is quite a simple, commonplace object; the actual example illustrated opposite page 148 being a cheap folding hand-mirror of European make. No very elaborate Rites are performed over it. Apparently only one verse is said, and similar verses are recited over the other objects on the Altar. For all that, however, it is deserving of our respect, as the lineal representative of a line of ancestors, hoary with antiquity, stretching back as emblems of terror into the dim, red dawn of man.

It is the Mirror of Truth, which shows the innermost soul, naked and bare of all pretence or deceit. It is more than that, for it is the snare which captures the soul of the candidate and places it in the hands of the Master of a Triad Lodge as a hostage for his loyalty and fidelity. Into that Mirror have gazed, symbolically at any rate, and possibly actually, every member of the Lodge. It holds their souls one and all captive. So long as they are true and trusty, faithful to their oaths of brotherhood, and obedient to the duly constituted Officers of the Lodge, no harm can befall them because of that fact, but should any of them prove a traitor his doom is certain.

To recapitulate the measures of precaution which have been taken against treachery;

1. The Candidate's hair was cut. According to the ancient rules of sympathetic magic, by means of a lock of hair, a man's body may be destroyed.

2. The foot rule was shown him. This reminds us that in days of old

¹ *Black Book of Magic*, p. 383.

² Compare the *white* cock in the Triad ceremonies.

men thus took the measure of a man's shadow, and thereby acquired control of it. If the shadow was struck or buried the man died.

3. The Mirror captured his reflection, i.e., another soul of the candidate, and held it as hostage.

To-day more up to date and practical methods are used to punish traitors, but for all that the ancient landmarks have been respected, and although their original meaning has been forgotten they still remain in the ceremony as silent, but mighty, witnesses to the traditions of the past. Their significance is not lessened by the fact that the ceremony itself undoubtedly deals with the experiences which are supposed to befall the true soul (as we understand the term) in the realms beyond the grave. In addition, many other objects used in the ceremony, and more especially those placed on the altar, are clearly magical in their origin. Here we need only refer in passing to the Magic Sword of the Great Bear, the Banners of the Sun and Moon, the Peck of Rice, the Magic Staff or Red Staff, etc., to indicate that the Magic Mirror is in good company, among venerable peers, to some of which we shall refer in more detail later in this work.

From the magnificent Greek Statue of Truth holding aloft her mirror, to the humble, modern, metal rimmed hand-mirror of the Triad Society in Singapore is a long journey, yet, as this chapter shows, they are closely connected, and the Hung Brethren are in perfect accordance with ancient beliefs when they say that the Precious Mirror enables them "To distinguish the false from the true." That the East and the West are not so far apart, is shown by the fact that in certain Rites in Europe to-day, the initiate has to gaze steadfastly into a mirror,—while the word of the degree is "Reflection."



"ORNAMENTAL."

Character which appears on the
Black Flag.

CHAPTER XV.

THE JOURNEY OF THE SOUL.

A PRELIMINARY SURVEY.



It may well be that some by now will be wondering exactly what the ceremony of initiation into the Hung Society really means, and will be glad of a guiding thread, such as that which helped Theseus in his journey through the Labyrinth of Minos, and it is to this task that the present chapter is devoted.

The framework of the ceremony deals with what is supposed to befall a man after death, and since many of the details are found in other Rites, and in the form of legends, among races as far apart as the Australian Aborigines and the Mediæval Christians, it will be clear that we are faced with a problem of absorbing interest. For example, how comes it that again and again we meet with a mysterious bridge, over which the souls of the dead must pass on their journey from this world to their abiding place in the next? We meet with this bridge in the legends of the Australian Aborigines, among the Hindus and the Parsis, among the Norse, in Lucian, in the story of St. Patrick's Purgatory, and in the Like-wake Dirge of Lancashire. Moreover, we find that there are not one but two bridges, and naturally ask ourselves "what do they represent?"

Is the whole of this world-wide tradition built on no surer foundation than the idle fancies of man, if so how is it that point by point we can recognise the great landmarks of the journey of the Hung Heroes in so many different lands, including that great Masonic degree, the Royal Order of Scotland? Has this baseless vision spread from one centre throughout almost the whole world and, if so, who originated it? It may be that the explanation is that these traditions are developments of ideas common to the primitive ancestors of the whole human race, who as they spread over the world evolved in different directions, but yet retained the original framework which they had inherited from their primitive ancestors.

But if we accept this theory we merely find ourselves face to face with a further problem. Why was it that these primitive ancestors laid down the particular landmarks, such as the bridge and the three gates, which we find in practically all these traditions? What caused primitive savages to envisage the Underworld as containing these peculiar features, and, above all, why did Englishmen in the 18th century still retain them if they meant nothing?

There is a second possible explanation. What if the ancient and primitive Seers *had* crossed the border and brought back with them certain essential facts, distorted, may be, and described in inadequate language of a materialistic type? If this answer be correct, we can well understand how it is that all these traditions, even when they have reached us in a highly developed state and intellectualised by the minds of more evolved men, should yet retain the ancient landmarks. It may be that the bridge is an excellent symbol for describing some change of state, or condition, through which the soul passes after it has spent a certain period beyond the veil of death. If this be so, and later Seers have also seen the condition of life beyond the grave, they would identify the landmarks of the earlier tradition with the state of the Souls they saw there, and so give to the old legends a new vitality, and find in them an allegory teaching important truths.

Finally, whether the account of what befalls man after death be true or not, it certainly does describe in adequate language the experiences of the Mystic striving for Union with the Supreme Being, and so is not without interest to all students of this subject.

In any case, we cannot afford to neglect the beliefs and hopes enshrined in these ancient traditions. Almost since the dawn of time man has been striving to answer two great questions. Whence do I come, and whither am I going? Nothing is more remarkable than the fact that, no matter how primitive a race may be, no savage tribe has ever yet been found which does not believe in the immortality of man. Races have been found who seem to have practically no conception of God,—for example, some of the Australian Aborigines—but these are firmly convinced regarding their own immortality, have clearly defined ideas as to their survival after death, and usually a very plausible explanation of whence they come.

How religious, or even social and political, development takes place is still a matter of considerable dispute among anthropologists, but undoubtedly one of the most potent causes is the contact of race with race, whether in war or peace. Such contact breaks down the crust of custom and ancient tradition and allows new ideas to penetrate. Each race receives from the other what it is capable of assimilating and, reshaping it to its own purposes, may produce something differing alike from its old beliefs and habits and from those of the people from whom the new idea was originally received.

The desire for evidence in support of the belief that man survives death is world-wide, and so if a cultural wave containing more definite views on the subject of the After Life reached, for example, a primitive race in Australia, it would be likely to be welcomed and assimilated readily. In a few generations these more definite beliefs might become so completely acclimatised and interwoven with the ancient traditions of the tribe that investigators would find it exceedingly difficult to detect the alien source from whence they had come, and would be led to think that they were of primeval antiquity among

that race, when in reality they were but a few generations old. This cautionary note is necessary when considering the uniformity of belief which exists in various parts of the world on the nature of the *post mortem* journey of the soul. There is in Fiji a definite tradition that certain initiation rites which are connected with these beliefs were actually introduced by two black strangers whose canoe was wrecked on the island.¹

Modern science may wonder whether this belief in human immortality is but another example of the argument from false analogy which we find so prevalent among early primitive races, and which has led to the widespread use of magical practices, yet it is well to remember that what we throw aside as foolish superstitions and magical practices are merely those beliefs and experiments of primitive man which later knowledge and experience have proved to be false. There are many practices of primitive man based also on analogy which are now recognised as true knowledge and are called science. After all, what is watering a plant but acting in analogy with the falling of rain? Therefore, it may be that primitive man is right, not only in his belief in immortality, but also in some of his ideas as to what befalls a man after death. One thing at any rate is certain, that while we may not be able scientifically to prove survival after death, neither can we scientifically prove that a man does *not* survive, and the vast majority of the human race, no matter what religion they profess, firmly believe in survival.

The object of this book, however, is not to set forth the arguments for and against this belief, but to trace the framework of the Hung ritual and to compare it with similar rituals, or traditions, throughout the world. To a large extent, by the time the reader has finished the second volume he will have been enabled to trace the evolution of this subject from the most primitive races into the civilised nations of Christian Europe. He will see the humble meal of a carpet snake, which was the reward Yoonecara received when he reached the Australian Aborigine's Paradise, develop into the sumptuous banquet of the Gods and heroes, in the Isle of the Blest. He will see the right of entry into Heaven no longer based on the manner of a man's death, but on a high moral code, open to rich and poor, to men and women alike. Yet for all that he will meet the Judges of the Underworld, the gates and the barriers, and, above all, those mysterious bridges which are found in the ritual of this Chinese secret society, which is supposed to exist merely for political purposes.

Briefly, the journey described by the Vanguard is that of the Soul after Death. It enters the Solar Barque, as did the souls of the righteous according to the Egyptian Book of the Dead, it goes on a ten days' voyage, just as Dante did in his journey through Hell, Purgatory and Paradise; it reaches the Isles of the Blest, but it does not stay there, for it is bound for the City of Heaven, where the Saints and the High Gods dwell. It is judged by the Lord of Hell

¹J. G. Frazer, *Balder the Beautiful*. Vol. II.

and weighed in the Balances, and those who fail in the test are consigned to the flames of Hell,—in the Hung Ritual called the “Fiery Furnace.” In and out through the great drama runs another golden thread, the Mystic Quest, but that is a subject to be considered in the third volume.

The Hung warriors are but one of a long line of heroes who, according to ancient tradition in almost every race, have boldly crossed the threshold in a great endeavour to solve the mystery of all mysteries, and to bring back with them tidings which shall bring light to those who sit in darkness and in the shadow of death. Of all these ancient heroes, immeasurably first in time comes Yoonecara, whose heroic journey in the face of fierce opposition and untold difficulties comes down to us in the simple, child-like language of a primitive race. We may smile at the humble carpet snake, the most perfect embodiment of happiness that the Australian Aborigine can envisage, but, if we look at the story aright, we shall not smile at the steadfast heroism of the bold adventurer himself.

We may marvel at the perverted mind of the Mediæval monk who could describe in detail the appalling torments and fantastic forms of the devils who tried to bar the way of the bold English Knight, Sir Owayne, who in the days of King Stephen entered St. Patrick’s Purgatory, crossed the Bridge of Dread, and was received into Paradise, but we cannot fail to be inspired by the poetic vision of the Golden City in the account which he brings back of what he saw as he stood in the Earthly Eden.

East and West, North and South, we shall follow this great tradition. Among the grim mountains of Scandinavia, and through the cities of ancient Greece and Rome. Where the Egyptian temples stand on the banks of the Nile, we shall learn of the journey which the ancient Egyptian took when the lid of the coffin had been placed over the mummy which once had been the man. We shall follow our heroes to victory, but sometimes to defeat. We shall see the tragedy of Gilgamish of ancient Babylon, who reached the Isles of the Blest only to fail at the final test. In the jungles of New Guinea we shall trace a similar journey, and find Swedenborg, the 18th century mystic, describing the same stone as that by which the souls of the New Guinea dead stand and call the Guardian of the Underworld to admit them to his realms.

Another mystic of a different type, a tinker in jail at Bedford, used this tradition when writing his immortal book, *The Pilgrim’s Progress*, and even to-day in the great city of London, Englishmen in all solemnity pass through a ceremony wherein are all the essential landmarks which are found in the Hung ritual.

As we study the framework from this angle, magical ceremonies and strange Chinese names fade away, and we find ourselves in the presence of something which makes all races one. We are looking into the soul of man, we are seeing his hopes, his fears, his triumphs and his defeats, and we realise something of the God-like nature which lies buried even in the most repulsive savage.

Naturally, our first task will be to try to discover the Chinese sources from which the ritual was compounded, and in the course of our study we shall learn many curious and interesting facts. We shall realise why Kwan Yin is so highly revered in the rituals, for I am able to lay before my readers the summary of a special service celebrated in her honour, because it was she who descended into Hell and brought forth the souls who were in bondage. As we read the words of the stately litany of intercession we shall feel ourselves transported to some noble Gothic Minster in the West, and hear the sonorous words of a Latin Liturgy, wherein is recorded the name of Another Who likewise harrowed Hell.

Perhaps one of the strangest discoveries we shall make is the solution of a problem which has vexed all who love the beautiful china of the 18th century. If I have read my facts aright, the willow pattern plate, which is so common in England and yet so rare in China, was issued by the Hung Society in Canton, and, in disguised form, depicts the essential points of the journey made by the Hung Heroes. The dainty little bridge, with its three quaint little figures, is none other than the bridge of iron and brass, on which stand the three Buddhas, representing time past, present and to come.

Ere I conclude this volume let me bear my testimony to the ritual itself. I have taken many Rites, and witnessed many great ceremonies, but never have I seen a greater than this, which is still kept alive by men whom their opponents say are scoundrels of the deepest dye. Whether they know what the ceremony means or not we cannot say, probably most of them do not, but it would almost seem as if the ritual itself has a soul too great and mighty to perish, no matter into whose hands it passes. That it may rise from the Underworld and come forth even unto the Golden City once more, will be the earnest wish of every student who realises the great mission which the Mysteries were created to perform.



“HARMONY.”

The Character on the White Flag.

APPENDICES.

1.

APPENDIX TO CHAPTER III.

FLAGS USED IN THE LODGE.



HERE are at least twenty-six flags used in a Triad Lodge and, as it seems probable that there is an esoteric meaning attached to them, a brief description seems desirable.

In former times they were made of silk, and while the main flag was triangular in form, to each was attached a small streamer or pennant, which is shown in the frontispiece. Today they are usually made of coloured paper and the pennant is generally omitted. The illustration opposite page 80 is a typical example, but it should be noted that there are a few flags which are not triangular.

The Banner of the Commander-in-Chief, illustrated opposite page 52, is an upright oblong, and very often the same shape is adopted for the two flags representing the Sun and the Moon.

The Flag of Benevolence is square, and, as will be seen from the frontispiece, should be hung from a kind of yard-arm.

THE FIVE PRINCIPAL FLAGS.

These are of five colours, as follows:—

1. Black, bordered with green, with a circular green panel in the centre, on which are written the names of the Provinces it represents, namely Fuk-kien and Kan-su.

The original Lodge in these Provinces was called the Blue Lotus.

2. Red with a white margin, the characters being written on the red part of the flag itself, and denominating the Kwang-tung and Kwangsi Provinces. The first Lodge in these provinces was founded at Canton and was called, "The Hall of Obedience to Hung." A subsidiary Lodge was founded in the province of Kwangsi and was called the "Golden Orchid." It is apparently from this Lodge that the Ghee Hin Society of Singapore is derived.

3. Yellow with a red border, the characters being written on the yellow portion and denominating the Yunnan and Szchuan Provinces. The first Lodge founded in this district was called, "The Hall of Our Queen."



Three

Armies

Warrant

Flag.

FLAG OF THE COMMANDER-IN-CHIEF.

THIS IS THE CHARTER OR "WARRANT OF CONSTITUTION"
OF THE LODGE.

4. White bordered with yellow. On the white are written the characters for the Kingnan and Hunan Provinces. The first Lodge erected in this district, and fourth in order of precedence, was called "The Blended with Heaven Hall."
5. Green bordered with black. See illustration opposite page 80. On the green portion should be written the names of the following provinces: Chekiang, Kiangsi, and Honan.¹ The first Lodge erected in this district was called "The Extensive Conversion Hall."

On the margin of these flags is inscribed "The Hung Obedience Hall" and, "Obey Heaven and turn to Ming," i.e., Light.

These five flags are placed on the left side of the bushel, sticking in the rice, and opposite to them, on the right side as you face the bushel, are placed the five secondary flags. As the five Provinces are supposed to be under the guardianship of the five original Founders very often these flags are called the Flags of the Five Founders. Sometimes, however, special flags of similar colours are set up with the names of the Five Founders thereon.

THE FIVE SECONDARY FLAGS.

These Schlegel calls, the Flags of the Five Tiger Generals, but in our examples they contain characters denoting as follows:—

1. Black, bordered with green, with a circular green panel, in the centre of which is the character meaning, "To assemble."
2. Red, bordered with white, on which is the character meaning, "A tiger."
3. Yellow, edged with carnation red, and bearing the character meaning, "A tortoise."
4. White, bordered with yellow, and bearing characters meaning, "A serpent."
5. Green, bordered with black, bearing the character for a "Dragon."

It will be noticed that these words correspond with the sentence on one side of the tablet containing the names of the Founders. See p. 15.

On these flags are also written abbreviated characters meaning "The Hung Obedience Hall," and "Obey Heaven, and march onward."

THE FLAG OF THE COMMANDER-IN-CHIEF.

This is placed upright in the centre of the bushel and contains the words, "Three armies, warrant flag." (See illustration, opposite p. 156.) This really constitutes the charter of the Lodge, and without it an assembly cannot be opened.

In addition there are usually two flags of the same shape as the Commander's flag, coloured grey, on which are written the character for the Sun

¹On this example, through an error of the original owner, the Provinces of Flag No. 1 have been written.

and that for the Moon. The thirteen flags complete the number usually found in the Bushel.

The following ten subsidiary flags are displayed round the room, and these, and all the other flags also, are in the possession of the writer.¹

THE TEN SUBSIDIARY FLAGS.

1. Black with green border. The Flag of Summer.
2. Red with white border. The Flag of a Marquis.
3. Yellow with carnation red border. The Flag of a Baron.
4. White with yellow border. The Flag of the Winter months.
5. Green with black border. The Flag of an Earl.
6. Black with green border. The Flag of a Duke.
7. Red with white border. The Flag of Autumn.
8. Yellow with carnation red border. The Flag of the Master. This has on it the character Chan, referring to the first Master of the Hung Society.
9. White bordered with yellow. The Flag of a Viscount.
10. Green bordered with black. The Flag of Spring.

Each of these flags is distinguished by having the Chinese character for the above ascription, e.g. A. Duke, etc., inscribed on it. There is no writing on the border, as is the case with the other flags.

THE FLAGS OF THE VANGUARDS.

The Vanguards are each given a red flag with a white border, on which is written a Chinese character which means, "Ling,"² i.e. "Warrant," and implies that they are thereby empowered to bring the initiates into the Lodge.

Similar flags are often found, each one bearing the name of one of the five elements, i.e., metal, wood, water, earth and fire.

FLAG OF BENEVOLENCE AND OTHER FLAGS.

In addition there is the great flag of Benevolence, which is shown hanging from a yard-arm in the frontispiece. This usually has inscribed on it the names of the five virtues:—benevolence, equity, propriety, wisdom and faith.

Apparently additional flags can be added for decorative purposes, provided they keep to the above five combinations of colours which, it will be noted, never alter.

The lesser Officers also have flags which they usually stick in their hats or between the back of their necks and the collars of their coats in such a way as to cause the stick and flag to appear behind the ear. This is probably done so as to leave the hands free. (See illus. op. p. 14.)

¹These and many other relics can be seen, by appointment, at the Offices of the Publishers.

²One meaning of "Ling" is "Soul," which is peculiarly appropriate for the Flag of the Vanguard, or *Conductor of Souls*. See de Groot, *The Religious System of China*.

APPENDIX TO CHAPTER IV.

GRASS SANDALS AND COTTON CLOTHING.



N China shoes are usually made of leather and so the definite substitution of grass sandals is obviously due to ritual reasons.

All over the East, when entering a holy place it is customary to remove one's shoes, and where for any reason this is inconvenient it is quite usual to supply a special pair of slippers in place of the ordinary boots of the visitor. The idea underlying the custom is that anyone about to walk on holy ground must not pollute it by the touch of shoes which have trodden in unclean places. Most travellers are aware that special slippers are kept in many of the Mosques of Cairo, to enable Europeans to inspect these buildings.

In addition to this general principle, it is clear from certain passages in the ritual that magical or quasi-religious properties are attached to these grass sandals, which seem to be somewhat similar to the winged shoes of Mercury, in that it is they which enable the initiate to leap over the fiery ditch, or river, as mentioned in the ceremony. This seems to imply that these sandals, like the winged shoes of Mercury, enable the wearer to leap further than he could do unaided. It must not be forgotten that Mercury was the Messenger of the Gods, who, according to Greek tradition, led the souls through the Underworld. In this connection it is important to remember that the Vanguard also wears similar sandals and carries a banner on a staff, which calls to mind the Caduceus of Mercury, and the cross with the banner carried by Christ, as depicted in Mediæval pictures of the Harrowing of Hell.

We have still, however, to decide why they must be made of grass, not leather. One possible explanation is that it is out of deference to Buddhist principles, which forbid the taking of animal life. Against this explanation must be set the fact that a horse and an ox are supposed to be sacrificed at each initiation. It may be that here we have two conflicting strata of religious beliefs: the sacrifice being pre-Buddhist and too ancient to cast out of the ceremony, whilst the substitution of grass sandals may be a concession to the Buddhists at a later date. In this connection it must not be forgotten that Chinese Buddhism contains many deviations from the original Buddhist teaching, due to the incorporation of local superstitions and beliefs.

There is, however, an entirely different explanation possible, and one which cannot be lightly set aside. The use of grass sandals and of cotton

clothing instead of woollen may be relics of an ancient form of dress, which in time has gone out of fashion for ordinary wear but has been retained for ritual purposes, just as Church vestments are relics of the ordinary clothing worn in Rome during the 4th century A.D.¹

Nomadic tribes who live by hunting usually clothe themselves in skins. Pastoral people use woollen clothing, while agricultural races utilize the products of the soil, should the climate permit. Owing to lack of herbage flocks are not found extensively in hot countries, and the use of cotton in the ritual dress, and of grass for shoes, may be a hint that the ritual originated in a cotton district of China, and therefore did not come from the North, or Mongolian territory. If this were so it would explain in part the instinctive hostility with which it was regarded by the Manchus.

With regard to the clothing itself, it is specifically laid down that it must be of cotton, not wool, and the same regulation is observed in the case of clothing placed on the dead. The reason usually alleged for this rule is that wool irritates the skin and might prevent the dead from sleeping peacefully. This strong objection to the use of wool for the dead is widespread, and there is undoubted evidence that the Egyptians regarded the use of wool or of skins for this purpose with horror, and so wrapped their mummies in linen. There is evidence, however, that the corpses of certain criminals were deliberately wrapped in the skins of sheep as a terrible form of punishment.

The fact that the Government in England had repeatedly to renew their proclamation that the dead were to be buried in wool, shows that popular feeling was against the innovation. At several periods in English history the Government, anxious to encourage the production of wool, issued this decree, and in the Church registers of the 16th, 17th and 18th centuries I have often seen the specific statement, that so and so was "Buried in wool." The opinion held by the ignorant villagers of this procedure is shown by a legend related to me by the vicar of a South country parish. One of his predecessors, in the 18th century, has against his entry of burial the phrase, "buried in wool," and to this day the villagers relate that the poor man's ghost walks the church-yard because he cannot sleep in peace.

¹A. Fortescue, *Vestments of the Roman Rite*, pp. 4 sq. .

3.

APPENDIX TO CHAPTER V.

ALTERNATIVE VERSION OF THE TRADITIONAL HISTORY.



NUMBER of minor versions of the Traditional History are to be found, but with one exception these are unimportant, and are probably due to errors on the part of transcribers, who had forgotten the original version and had to fill in the gaps as best they could.

One important variation, however, is given here, as it may be a genuine difference in working, such as occurs in Freemasonry. Moreover, from the allegorical point of view this version seems to be nearer the original story, for it teaches that those who forsake the spiritual path, or turn aside to meddle in mundane affairs, quickly find that the Lords of this world know no gratitude, and that the very worldly benefits which they gain thereby become the means of their destruction.

The legend is the same up to the point where the Emperor loads them with gifts after the victory and allows them to return to their Abbey, except that it mentions that he appointed a Commissioner to go with them to the War, it then continues as follows:—

“On leaving the Emperor the Monks felt somewhat sad to think they were about to part from the Commissioner and the other officers who had served with them in the War, and they therefore had a final banquet, at which all took a solemn oath of mutual brotherhood.

The next day they departed to the Monastery, but two officials, Ch'en Wan-yau and Chang Chin-tsiu, who were jealous of the honours conferred on the Monks, had managed to attend this banquet, and twisted the incident of the oath of brotherhood into a story of a conspiracy. They went to the Emperor and declared that the monks and the Commissioner, whom they hated because he was an honest man, had made a plot to raise a rebellion shortly, adding that the monks had gone back to the Monastery in order to collect troops and money out of sight of the Emperor.

The Emperor was completely deceived by these scoundrels, and his gratitude to the monks was changed into anger and hatred. He adopted the suggestion of the two conspirators, that the monks should be exterminated by means of a gift of poisoned wine (to be sent as described in the previous version), and at the same time he despatched a message to the honest Commissioner that his treachery had been discovered, but that the Emperor, instead of executing him, had graciously given him permission to commit suicide.¹

¹This was a common practice when dealing with high officials.

The poor Commissioner had no option but to do as he was bidden, and the legend then continues as in the version given in the text, up to the point where the monks fled into the Temple and appealed to Buddha.

The statue replied that the majority of the monks were fated to perish, but that a remnant would escape. At these words thick clouds billowed around the statue, and in the midst of them appeared a road, over which some of the monks escaped out of the burning building.

After slaying A'Tsat the five survivors were pursued by the soldiery and would have been captured if two genii, named Chin Kwan and Chu Khai, had not raised a magic bridge for them, which enabled them to cross a deep and wide river."

They continued their flight, found the magic censer, and ultimately came to the grave of their old friend the Commissioner, Cheng Kiun Tah, from whose grave came forth the magic sword. They then stayed with the family of the murdered man, and it was the discovery of the tragedy which had overtaken their honest friend which finally decided them to strive to overthrow the Dynasty of Ts'ing.

The rest of the story is precisely the same as in the other version. The important point is the statement that it was Khang Hsi, and not his son, who ordered the massacre, and that the tragedy was caused by the jealousy of officials at Court and not by that of a Provincial Official. Historically there is much to be said in favour of this variant because, apart from the tradition of the Society, we have outside historical evidence that Khang Hsi did start the persecution against the Hung Society.¹

As shown later,² the journey of the Hung Heroes deals with post mortem experiences, but it is possible that even most of the Traditional History belongs to the same category, and that it was only the ghosts of the Five Founders who survived the sack of the Monastery.³

¹See p. 3.

²See Chapter xv.

³The whole subject is discussed in detail in Vol. III.

APPENDIX TO CHAPTER VI.

OBJECTS ON THE ALTAR.



IN addition to the articles mentioned in the text as being on the altar there are a large number of others used during the ceremony. The complete list is as follows, and they are illustrated opposite pages 24 and 48.

1. A Tau, or Peck measure, full of Rice.
2. A red paper packet containing 108 Hung Cash. (Paper money).
3. A red paper, covering articles 1 and 2, into which flags are stuck.
4. The Flags of the Five Ancestors.
5. The Flags of the Five Elements.
6. The Flags of the Cardinal Points.
7. The Flags of the Four Seasons.
8. The Flags of Heaven, Earth, Sun, and Moon.
9. The Seven-Starred Banner.
10. The Banner of the Eight-Sided Diagram.
11. The Banner of the Golden Orchid.
12. The Standard of the Victorious Brotherhood.
13. The four Red Flags of the Elder Brother, the Master, the Vanguard and the Commander of the Main Body.
14. The Warrant Flag of the Leader of the Armies.
15. The Yellow Umbrella.
16. The Spirit Tablet of the Five Ancestors.
17. The Magic Sword.
18. A Pair of Scissors.
19. A Chinese Pen.
20. Pens, Ink, Inkstone and Paper.
21. The Precious Mirror.
22. The Sword sheath of the Magic Sword.
23. A Red Lamp. (The Hung Lamp).
24. A Jade Rule.
25. An Abacus.
26. A Pair of Scales and Weights.
27. A white paper Fan.
28. Five hanks of different coloured Silks.
29. A Rosary.

30. A Pair of Grass Sandals.
31. A Small Tree.
32. A Model of the Red Flower Pavilion with its three doors.
33. Three pieces of touch-wood and three lamps.
34. A Nine storied Pagoda.
35. The Precious Incense Burner, with five stalks of grass and a purifying charm.
36. A pair of large Red Candles.
37. Seven Lamps to represent Seven Stars.

On a separate table are placed:—

- Five cups of tea.
- Five cups of rice wine.
- Four fowls and ducks.
- A packet of tobacco.
- A pipe.
- A packet of Tea.

The Tau, or Peck measure, full of rice, is fourteen inches high and contains, in addition to the rice, 108 Cash of paper money. The general import of the Peck measure is "Plenty," and it corresponds to the Cornucopia of the Ancient Greeks. Over it is spread a piece of red paper, into which are stuck eleven flags, as follows:—

On the left side as one faces the Tau are the Banners of the Five Ancestors, on which are the names of the respective Founders of the Order and the Province in which each founded a Lodge. Their colours are black, red, yellow and carnation, white, and green, and when properly made they should also have a pennon. The examples shown op. page 48 have not this pennon. On the flags are also written the names of the five Provinces in which the first five Lodges were founded, and in abbreviated characters, the following mottoes:—

- "Obey Heaven and act righteously."
- "Exterminate the Ts'ings."
- "Overturn Ts'ing and restore Ming."

These five banners will be of peculiar interest to the members of a certain Masonic Chivalric degree, where they have a parallel which is very curious and complete.

In the centre is the long, upright Banner of the Commander-in-Chief, shown opposite page 156, its colour is red with certain characters written thereon, meaning, "The Warrant Flag of the Commander-in-Chief of the three Armies."

On the right as you face the Tau are the Flags of the Five Elements,—metal, wood, fire, water, earth;—their colours are white, green, red, black and yellow respectively.

The Flags of the Four Cardinal Points are hung over the four gates of the City of Willows, and are respectively East,—Green; West,—White (denoting the Land of the Spirits); South,—Red (denoting the Sun); and North,—Black (denoting the place of Darkness and the Realm where the souls dwell before birth). With regard to the use of green for the East, this colour is associated all over the world with the virtue of Truth, and Truth comes from the East.

The Flags of the Four Seasons are Spring,—Green; Summer,—Red; Autumn,—White; Winter,—Black, and explain themselves.

The Flag of Heaven is Blue, *Earth*,—yellow; *Sun*,—Red; and *Moon*,—White. The earth in China largely consists of yellow loam, particularly near the rivers, where the land is most fertile. The appropriateness of the other colours is obvious.

The Seven Starred Banner is green, that of the *Eight-Sided Diagram*, yellow; of the *Golden Orchid*, red; of the *Victorious Brotherhood*, scarlet.

All the above flags are placed in various positions about the lodge after their consecration on the altar (see frontis.), but the four red flags of the officers are carried by them throughout the ceremony. These are termed the flags of the Elder Brother, i.e., Grand Master; the Master, the Vanguard, and the Commander of the Main Body.

The Yellow Umbrella is a symbol of Imperial Authority, no doubt in this case the Ming, and corresponds to the Royal Cloak which is placed in a chair near the Master's seat in every Lodge of a certain Masonic Order.

The Spirit Tablet of the Five Ancestors. This contains the names of the five monks who survived the massacre and founded the Triad Society. The Chinese believe that every man has three souls. One remains in the tomb, and to it oblations are offered in the form of food, etc., once a year at the Feast of Souls. Paper money, paper clothing, etc., are burnt and food is eaten by the worshippers in order that the Spirit Forms of the thing thus destroyed may join the Soul in the Tomb.

The second Soul enters the Ancestral Tablet upon which its name has been engraved, and henceforth watches over the interests of its descendants. Reverence is paid to the Ancestral Tablets twice a year. The thing which the Chinese most fear, is to offend or disgrace their ancestors. It is this soul to whom the Master prays in the Lodge.

The third soul departs to the "Dark Lands," and it is the adventures of this soul which are dealt with, in symbolism, by the Triad Ritual.

The Magic Sword represents the sword which, according to the legend, miraculously came forth from the tomb at which the five monks prayed. It was made of Peach-wood, traditionally, and always has engraved on it the seven stars of the Great Bear. This constellation in China is regarded as being most potent in magic and as having control over the destinies of man on earth. A special chapter on Magic swords is included in Vol. III.

The Pair of Scissors. The purpose of these is explained in the sentence of consecration in the ritual. (12).¹

The Brush Pen is used for writing oaths, etc., but it has also a special significance, as is clear from the sentence of Consecration. It may be compared with the feather of Thoth on Egyptian monuments, and undoubtedly implies the Recording Angel, who writes down the good and evil deeds of men.

The Pens, Ink, Inkstone and Paper. Amongst the Chinese these are called the Four Precious Things. They represent the means of transmitting knowledge from generation to generation, and are carefully to be distinguished from the special pen, which symbolises the recording angel. (20 and 21)

The White Paper Fan. This is used for calling members together and is employed in this way by Generals, when in the field. It has, however, a peculiar significance in this ritual, for it is the symbol or attribute of Chung-li Ch'uen, one of the Immortals, who is reputed to be one of the discoverers of the Elixir of Life. With his fan he revives the spirits of the dead, and it is, therefore, very significant that the Master of a Triad Lodge should use this fan in a ritual which we see deals with the experiences which are supposed to befall the soul after death. In connection with the fan, it is worth noting that the attribute of another Immortal, Liu Tung-pin, Patron of the sick, is a sword, with which he keeps off demons, and the appearance of both these emblems on the Triad altar, and the reference in the ritual to the Eight Immortals, indicate that many of these articles are magical in origin, and their present significance is probably a later development. (9)

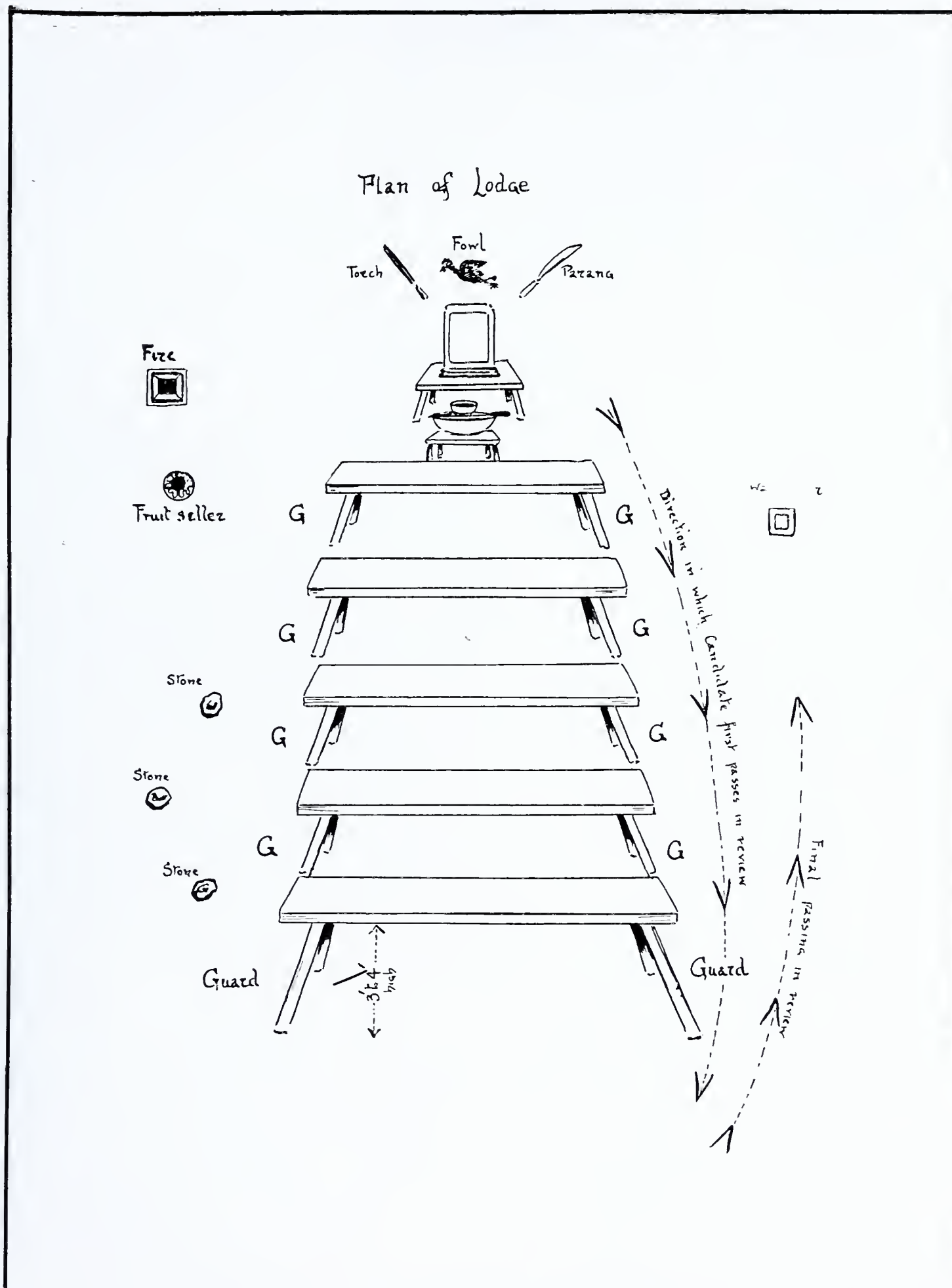
The Precious Mirror. This is another instrument of magic and is discussed fully in Chapter XIV. Its main purpose in magic is to produce auto-suggestion, but its use as a symbol is fairly widespread and natural. This mirror in the Triad ritual is supposed to possess the power of distinguishing the virtuous from the vicious. That is to say, a member's face when reflected in the glass reveals the true soul, which is hidden by the physical features. (13)

The Red Lamp. This is known as the Hung Lamp and its light enables the brethren to distinguish the false from the true. It is used to illumine the City of Willows. (2)

The Jade Rule. This is stated in the ritual to have belonged to Lo-pan, the Chinese God of Carpenters. It is a significant emblem in other rites, and its precise purpose in the Triad ceremonies is explained in the Prayer of Consecration. (See also Chapter XIV.) (10)

The Abacus, or reckoning board, is similar in general appearance to the wooden frame holding strings of beads on which children are taught their numbers in this country. In China, where the system of arabic numerals is

¹The number after these items represent their respective numbers on the illustration shown on p. 148.



PLAN OF A LODGE OF THE
THREE DOTS SOCIETY.

unknown, it is used for all kinds of arithmetical calculations, as it was by the ancient Romans. I have seen a Chinese Merchant in Rangoon work out a complex Arithmetical problem by means of his Abacus in less time than the average European could do it on paper. It is, in short, a reckoning instrument, and is used in the ritual "For reckoning the time appointed for the return of the Mings."

The Pair of Scales and Weights. These represent justice and, according to the ritual, are intended to weigh the Ts'ing against the Ming. Symbolically, however, they are intended to weigh the souls, just as the heart was weighed against the feather of Thoth in the Egyptian Underworld. In Mediæval pictures we also see the Soul being weighed by an angel. The Triad scales are most ingenious, and fit into a kind of double wooden spoon. The example shown is similar to the scales used by Goldsmiths in China. (16)

The Five Hanks of Silk. These are white, yellow, red, green and black, and are mentioned as being on sale in the City of Willows. (5)

The Rosary. This is in common use amongst the Monks in Buddhist countries and is used for counting their prayers, and its introduction into Western Europe dates from the time of the Crusades. Apparently the Mahommedans copied it from the Buddhists of Central Asia, and the Crusaders adopted it from the Mahommedans. Its use became almost essential when the custom grew up of repeating the same prayer, e.g., Ave Maria, over and over again. The Buddhist equivalent is *Om mani padmi Om*, which is usually translated *Oh Thou Jewel of the Lotus*, meaning Buddha. A common number of beads employed in these Buddhist Rosaries is 108, a number which is of special significance in the Triad Rituals. The appearance of this essentially monastic piece of furniture in the ritual, is further evidence that the ceremony was originally religious, and not political.

The Pair of Grass Sandals are explained on pages 159 and 160. (22)

The Small Tree is said to represent the Peach Tree near which the Five Ancestors took their oath; it also appears in that part of the ritual which deals with the Isles of the Blest, near the Bridge. The Peach Tree is always regarded, however, as the emblem of long life, and thus as the emblem of Eternal Life. It may be fittingly compared with the Persea Tree of the Egyptian Book of the Dead, and with the Tree of Life in the Babylonian text and the Bible.

The Red Flower Pavilion should really be a large structure, and is so shown in some of the diagrams (see illus. op. p. 32.) When properly constructed it has four sides, in three of which are doors, each having two panels on which are engraved 16 characters, all terminating with the character for water. The sentences thereon are the same as appear on the triangular obelisk which, according to the Traditional History, was set up over the grave of the

THE HUNG SOCIETY.

first Grand Master, Wan. Their presence indicates that the Red Flower Pavilion, said in one part of the ritual to represent the womb, is also connected with the tomb. That is to say, death is but a re-birth. This Pavilion should be compared with the Castle, or Tower, mentioned in the Masonic Rite referred to in connection with the Yellow Umbrella.

The Nine-Storied Pagoda represents that built near the tomb of Wan. (14)

The Food is intended as an offering to the dead Ancestors. At funerals the food offerings are never eaten by the family, but are often distributed to the poor.

The Precious Censer is fully dealt with in Vol. III. and the other articles are explained in the legend or in the actual ceremony.



“UNITED.”

Character on the Crimson
and Yellow Flag.

5.

APPENDIX TO CHAPTER VII.

THE THIRTY-SIX OATHS.

(Alternative Version).



THE Thirty-six Oaths vary slightly in different Lodges in Singapore, but the set given in the text is typical. Schlegel gives a set of thirty-six which vary somewhat, although in the main they are very similar, but there are four which do not appear in the Singapore set and which seem to be old and important. They will be found on page 139 of his book, and read as follows:—

ART. 15.

“After having entered the Hung League, though you ought to consider benevolence and justice as the first, and courtesy and faith as the basis, still you are, as brethren, members of one family, and you ought to help each other in disasters and misfortunes.

When a brother is summoned before a tribunal, or a price is set upon him, and he cannot remain longer in the place, the powerful must help him to escape, and the less powerful pay his travelling expenses. This is helping him out of danger, like taking a fish out of a dry place, and it is saving him from difficulties, like liberating a bird out of a close net.

He who does not keep this command—may he perish at the wayside! may the swine devour him, and the dogs bite him, and may he never return in this world again!”

The importance of this Article lies in the penalty. The Buddhist Chinese believe that a man is reborn many times, slowly evolving upwards towards Nirvana. This penalty is probably the most tremendous possible, for it implies total and complete annihilation.

ART. 17.

“After having entered the Hung League (remember then) that since the ancient times happiness and misfortune have no fixed gates, but that man draws them upon himself:

Heaven has inexhaustible winds and clouds;

Men have misery and happiness for morning and evening!

So, when a brother has incurred adversities or misfortunes by his own fault, he ought to suffer them himself, and, on no account shall he be allowed

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to implicate the other brethren in his misfortune, in order to extricate himself. For such a one, most surely, will become a headless ghost after his death! If it is discovered, both his ears will be cut off, he shall be cast out of the brotherhood, and never be allowed to enter it again."

ART. 18.

"After having entered the Hung League and passed the bridge laid before the Hung gate and the fair has been opened, you can be promoted, after a year, to the grade of Introducer.

After two years you can become Vanguard. After three years you can become Incense Master, if, at least, there is a vacancy. When you wish then to open a fair, you must first send round a circular to inform the brethren of it. He who does not keep this command, but himself opens a market, commits a great sin against the five founders. May his head be severed from his trunk and he perish! May the swine devour him, and the dogs rend him to pieces!"

ART. 19.

"After having entered the Hung League, the members will elect the Chiefs by public vote. There will be a President, a Master, a Fiscal, Treasurers, Agents, and those who have flowers on their head. They shall deliberate fairly and act justly; they shall not, trusting in their greatness, oppress the little, or, relying upon their strength, crush the weaker.

Those who selfishly take bribes, or make no difference between right and wrong on account of their relations, but are only bent upon violence and tyranny, shall, most surely, perish in an unknown country!"

Each of these rules point to a time when the Lodge consisted of a much better class of man than is at present the case in Singapore. They are also of special interest for the following reasons:—

1. Article 17 contains an interesting piece of Chinese philosophy.
2. Article 18 is the only one I have yet found in which the Bridge as well as the Hung Gate is mentioned. Moreover, it indicates the exact position where the former should stand, namely, in front of the Hung Gate, linking it with the preparing room outside. This supports the view that the ritual inside the Lodge is not the first but the final degree of a series. The details as to qualifications for the various offices and the prohibition against "clandestine Lodges," are also very important, and I have found them nowhere else.
3. Article 19 completes the list of important officers and shows that they were elected by open ballot. The men described as those who have "Flowers on their heads" are minor officers, somewhat similar to the stewards in a Masonic Lodge.

APPENDIX TO CHAPTER VIII.

VARIATIONS IN THE RITUAL.



NE curious ritual, while conforming to the general plan, contains certain interesting variations not represented in the usual type. Unfortunately this is a Preceptor's ritual, and contains merely verses which he had to teach the novice in order to help him to prove himself, and not the complete ceremony. This renders it difficult to decide exactly where some of these variations should be inserted. Perhaps, even, they should not be inserted at all, for there is much which is taught to the initiate by the Preceptor after the ceremony is completed.

To this category certainly belongs a summary in verse of the history of China, beginning with the First Man and ending with the establishment of the Manchus and the rise of the Hung Society. To quite a different category, however, belong the libations to the Aunt and the Sister-in-Law, which are clearly connected with the sword made of peach-wood, and the two women who mysteriously appeared and rescued the Five Founders. Also they are probably connected with the Lady Foundress and represent the special teaching given to women members of the Hung Society, who exist even to-day, particularly in Hong Kong.

Curiously enough, the incident referred to is in striking analogy with an historic incident which was the immediate cause of the foundation of the original Klu Klux Klan in America. This society came into existence owing to the following tragedy:—

A white girl was pursued by a negro who tried to outrage her. The unfortunate girl escaped to a precipitous crag, but her pursuer followed her thither and, all possibility of escape being cut off, she flung herself over the precipice and was killed. Her brothers and her father found her mangled body and, dipping their hands in her blood, swore to avenge her. This they ultimately did, and became the founders of the Klu Klux Klan. This incident relates to the original Klu Klux Klan and not to the modern revival, and it occurred soon after the close of the Civil War in America.

The similar tragedy in this Triad Ritual is referred to in the following verses:—

I raise the first cup of wine
On account of the evil conception of Ma,¹
Which caused Aunt and Sister-in-law to die
Rather than yield to adultery and immorality.

¹MA, -Ma-i-fuh, the Traitor Monk, usually called A'Tsat.

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I raise the second cup of wine—
 He tried to outrage them, but alas,
 The ladies account was misunderstood,
 And they were told to commit suicide by stabbing themselves in the heart.

I raise the third cup of wine—
 The ladies were chased by the ravishers,
 Even to the Yang Tze River, where the boatman refused to ferry them over,
 Consequently they threw themselves into the river and were drowned.

The fourth cup of wine I raise—and cry bitterly before the tomb,
 Because the wrong of the Aunt and the Sister-in-Law had neither been redressed nor made clear.
 There appeared before the tomb a sword made of peach and of plum wood.
 To show that they had been true.

The fifth cup of wine I offer with a broken heart—I fervently hope ye are awake as ye were when living:
 And will return to us as ye were before, and will bless the Ming Master on the throne
 For a memorial tablet shall be built to commemorate your chastity and virtue.
 Everyone honours a virtuous lady whose name is not blotted under any circumstances;
 She lives for ever.

Another interesting point made clear from this ritual is that eighteen priests escaped from the burning monastery, but we are specifically told that, “thirteen of them perished on the way and were buried by the other five.”

Perhaps the most interesting detail of all is a statement that certain precious things were lost, and the Master instructs the enquiring brother as follows:—

THE TEN PRECIOUS THINGS.

Brethren ask me about the precious things,
 And I explain them in detail.
 The rosary was missed in Kansu,
 The wooden fish was lost in Kwangtung;
 The golden helmet and cloak were left in Hokkien;
 The Kan Yung bell was left in Kwangsi;
 Fukchau is a place of Buddhists.

* * * * *

(Untranslatable.)

In Szchuan the drum was lost.
 In Yunnan the wooden bell was lost;
 The red staff was lost in the Kiangsi Province;
 The precious mirror was concealed in the monastery.
 Since you have asked me of the ten precious things,
 I have explained them.

The above verse is certainly very cryptic and nothing in any of the rituals throws light on this loss. Of the articles mentioned only two play a prominent part in the ceremonies, namely, the red staff, which is used for punishing traitors, and the precious mirror. There is only one thing we can say with certainty, and that is that the verse is mystical and probably very old, while the fact that the articles number ten suggests that they are linked with what the Hindus call the ten first principles, or the ten Prajapatis. To masons the fact of a *Loss* will be significant.

Stanton gives these ten precious things as:

1. The Red (Hung) Lamp.
2. The Precious Club.
3. The Straw Sandal.
4. The Cloud Planks which formed the Bridge.
5. The Surplices worn by the Monks.
6. The Rosary.
7. The Precious Mirror lost in Hung-lo Monastery.
8. The Incense Vase.
9. The Precious Mirror or Tripod.
10. The Peachwood Sword.

All these are said to have been lost, despite their apparent presence in the ceremony.¹ Stanton also gives a ten-lined anathema on those who dare to break the 36 oaths spoken of by the Master, which contains these lines:

“Fall by the knife all men forsworn!
 Let perjured women in childbirth die.”²

These lines are interesting as a further proof of the admission of women into the Hung Society, for the second line is clearly *their* special anathema and the first line intended for men.

¹See Triad Society, p. 71.

²See Ibid., p. 65.

APPENDIX TO CHAPTER IX.

FURTHER SETS OF RULES DISCOVERED FROM TIME TO TIME
DURING RAIDS ON LODGES.RULES DISCOVERED AT A CLUB DURING A RAID IN THE LATTER
PART OF 1923.

RANSULATION of a notice sent to the members of the Sun Ghee Hin, or New Ghee Hin Society, Singapore. This was an attempt to revive the old Ghee Hin Society after its formal suppression by the Government.

TRANSLATION.

Amongst pledged brethren a difference in surname or in financial position does not in any way affect the mutual affection which they feel towards each other. Since the formation of our "Sun Ghee Hin" (New Ghee Hin) Society, its members have all been loyal and faithful to each other and have assisted those who are weak and in danger. They have not taken advantage of their power and oppressed people, and we hope that our brothers will maintain this standard from first to last, and obey strictly our rules, as follows:—

1. Members of the Society should be contented with their own lots and not steal or rob in the streets. The penalty for any breach of this obligation is permanent expulsion from the Society.
2. The entrance fee is Five Straits' Dollars, and the character of all applicants for admission must be carefully investigated before the ticket of membership is issued.
3. The Society shall give a present to any member who gets married.
4. The families of members who are arrested for murder shall be maintained by the Society.
5. The Society shall supply passage money to members who have to run away from the police.
6. Members must help each other if any of them become involved in a street fight. Failure to obey this rule will result in a fine of three dollars.
7. The Society will pay for the medical treatment of any member wounded in a street fight.
8. The Society will bail out any member arrested by the police, and will also pay his fines.

9. Monthly subscriptions, fifty cents, or twenty-five cents from those who have a family ticket. Any member three months in arrears shall be expelled and have his ticket cancelled.

10. The Society will pay ten dollars towards the funeral expenses of members. Anyone who fails to attend the funeral of a brother shall be fined fifty cents.

Strict obedience is enjoined to the above rules, by order.

II. SOME OTHER RULES OF SPECIAL INTEREST.

No one is allowed to disclose the secrets of the Society to outsiders. Anyone found doing so shall be dealt with in accordance with rule 36 (i.e., murdered).

Extract from another set of rules found in Singapore.

A member, after attending a meeting, may not tell his wife or family anything about the proceedings. If he is found doing so, he will be put to death.

Extract from a further set of rules.

1. Should a member have a pretty wife you shall not covet her. Should you do so, your ears will be cut off, and for a second offence you will be punished with death.

2. You shall not secretly divulge the pass words or signs to an outsider, or show him the ritual. Death is the penalty for such as break this rule.

3. If you meet a brother in a gambling den, you shall not cheat him, or sit by and allow him to lose all his money. If you do not obey this rule you shall be punished with 108 blows.

4. If any brother is in difficulty you must not refuse him assistance. If you fail, or pretend to know nothing of him, your ears shall be cut off.

Thus it will be seen that the ten rules and 36 oaths vary in different Sections of the Society.



APPENDIX TO CHAPTER XIII.

THE SA TIAM, OR THREE DOTS BROTHERHOOD.

(A THIEVES' SOCIETY.)



HIS Society exists throughout the Malay Peninsular and its objects are to further crime. The members share the proceeds of robbery according to rank and the size of their subscription. They are composed of three Grades, the first containing persons of intelligence and influence—these are the real heads of the Order and take the biggest share of the plunder: the second rank seem to constitute the Executive Officers, while the third are subject to the higher ranks and do not make much out of the nefarious activities of the Society. Promotion, however, is quite possible. A member of the second rank may be promoted in 24 months if his conduct is quite satisfactory to the Heads of the Order, and become one of them, while a member of the third rank must wait 36 months before he can achieve second rank. For specially meritorious conduct, however, more rapid promotion is granted.

The ceremonial and ritual, signs and passwords, are very similar to those in use in the Triad Society, and are clearly based on it. But it is dangerous to know one or two signs without knowing them all, and essential to be acquainted with the Pass Words, for the Society has no hesitation in carrying out the death penalty on a traitor.

CEREMONY OF INITIATION.

The ceremonies are fairly elaborate, and, in former days, in some districts as many as forty candidates would come forward for admission at one time. As a rule the ceremony was only held once a year, and lasted from sunset to dawn.¹ The place of initiation was carefully prepared as follows:—

Five uprights with connecting rods, similar to trestles, about three to four feet high, were prepared. These were well made and portable, and were kept specially for the purpose. They were placed one after the other, so as to form five arches or portals, and at the far end, facing the last trestle, was an effigy or picture of the God. This figure rested on a stand of sufficient height to enable a man to crawl under it on his hands and knees. Immediately in front of the god was a large bowl, a parang or sword, and a cup. On the

¹The period of time is an ancient landmark. It should be remembered that Dante entered the Inferno at Sunset, and came out at Dawn. The sun is likewise supposed to pass through the Underworld during that period.

further side of the god were a lighted torch and a parang. These were placed in a straight line on the ground, the former being on the left and the latter on the right, while immediately behind and between lay a dead fowl, which had been killed by having its neck wrung. To the left of the figure of the god a fire was lighted, and the position of this, together with other interesting details, are set out in the diagram opposite page 166.

Each trestle, or gateway, had a man standing on the right and left of it, who was armed with a drawn sword and held joss sticks. Either on the door of the room, or else on the first trestle, were written the characters, Kiam Jee.

Candidates were admitted in pairs and approached the first gates on their knees, where each was stopped by its guardian and asked what he wanted. He replied, "I seek brethren." He was then asked, "Will you preserve inviolate the secrets of the brotherhood?" On his replying in the affirmative, he was given a lighted joss stick, and an oath of secrecy was administered. At its conclusion the candidates each extinguished their joss sticks and said,— "If I break this mine oath, may the light of my life be put out, even as I now extinguish this joss stick." The guards then passed them through the gates by tapping them on the back with their swords, and they proceeded on their knees to the second gate, where the ceremony was repeated. Thus they continued, until they reached the fifth gate. This passed, they halted opposite the large bowl in front of the god.

The candidates were accompanied by a special official, corresponding with the Vanguard in the Hung Society. This Officer passed outside the gates while the candidates passed under them. Over his shoulder he held an umbrella. If the date was between the 1st and the 20th of the Chinese month he rested his first finger on the shaft of the umbrella, but if it was after the 20th the thumb, first and second fingers were on the shaft, and the remaining fingers below. This detail is important, as one of the secret signs was based on it.

In the large bowl in front of the god there was a mixture consisting of fowl's blood, arak, sugar and other ingredients, to which was added the blood of the candidate. The candidates having passed the fifth portal were in a kneeling posture before the bowl. The middle finger of the right hand of each was pricked and the blood squeezed out. Each candidate then put his finger on his tongue and dipped it into the bowl, and again put it on his tongue.¹ The small cup was next dipped into the mixture in the bowl, the parang was placed across the mouth of the bowl, and on the blade of the parang the cup. Each candidate, with his hands behind his back and still kneeling, leant forward and sipped some of the contents.²

After this each candidate passed under the stand on which stood the effigy

¹Thus he made a sign which, curious to relate, is often made by statues of the risen Horus, and is sometimes spoken of as the *Sign of Secrecy*. In Chinese art the child Buddha is also depicted making this sign.

²Thus causing his reflection to fall into the bowl. See chapter xiv.

of the god and on the further side found himself in front of the lighted torch, which was stuck in the ground on the left, and the parang, on the right. Still on his knees, he crossed his hands,¹ seized the torch in his right hand and the parang in his left, while before him lay the corpse of the strangled fowl. He then repeated an oath saying, "As this torch is extinguished, so may my life be put out if I betray the secrets of the brotherhood." Still keeping his hands crossed, he then beat out the torch on the ground. He next rested the parang on the corpse of the fowl, and again repeated his oath, concluding with the phrase, "As this bird has been slain, so may it befall me if I reveal the secrets of the Brotherhood."

The oath being completed, the candidate sprang to his feet and was led round before the assembled brethren and instructed in the signs, tokens and words. As he passed in review, his right arm and shoulder were made bare by being taken out of the sleeve of his coat, and if the coat had buttons it was fastened with only two of them. The end of his left trouser leg was rolled up to above the knee, and the left lapel of his coat rolled inwards. The candidate now passed in review to the right and perambulated the assembly three times, clock-wise, passing outside the gates. On the right of the gates he was met by an Officer who presented him with a cup of water, for which he paid a cent. Having encircled the room three times clock-wise he repeated the journey three times, travelling in the opposite direction. After passing the effigy of the God on his final round, he approached the fire, and stepped, or leapt, over it. He then came to the Fruit-seller and from him purchased a fruit for 21 cents. Finally he reaches the stones (often represented by pieces of paper). On the first he placed his right foot, on the second his left, and on the third his right foot, zig-zag, as the stones were placed. Symbolically this marked his exit as an initiate from the ceremony.

When all the candidates had been admitted they were assembled together at the entrance, opposite the first gate. Those who had been admitted directly into the first rank were then seated and the first man was given a fan, his forehead was bound with a red cloth, and stuck into this band was a small rod, attached to which was a piece of paper having on it a drawing of the God. This picture was so arranged as to come over the candidate's forehead.

The second man was similarly treated, only in his case the rod was placed at the back of his head and he was not given a fan. The remaining members of the first class were given nothing.

The other new members then had to make obeisance on their knees to their colleagues of the first rank, and made way for the new members of the second rank to seat themselves. The first man was given a fan, and the second a left shoe, which appears to be a symbol that whereas the first rank were not required to do much work, the others might have to travel on the business of the Society. The second rank then had obeisance made to them by members of the third

¹Thus making the Hung sign of wood.

rank, the latter did not assume the seats occupied by the two higher ranks, but remained on the ground the whole time.

At the close of the ceremony the effigy of the god was carried to the entrance by members of the first and second ranks.

This ceremony is clearly derived from that of the Hung. The fact that there are five portals instead of three is somewhat difficult to explain, but it may be that the last two are substitutes for the two altars which stand in front of the Pavilion where the Master sits. A glance at the Chinese painting of the Ceremony shows that these two altars are so made that a candidate could crawl under them, and so approach the throne of the Master, who is seated beside the precious censer, behind which hangs the picture of Kwan Ti. The same picture also shows three stepping stones marked on the floor.

The dead cock between the torch and the sword would together represent the figure of a corpse, the fiery furnace, and the weapon of the Red Youth, which the Hung candidates saw outside the West Gate. The other point of great interest is the exact details of the direction in which the candidate travelled round the Lodge when passing in review. In no Hung ritual have we found any rubric on this subject. Probably the procedure is so well known that to write it would be superfluous. Obviously one direction represents the path of life, while the anti-clockwise represents the journey through the Under-world.

There are many interesting points in this ritual which will be discussed further in Vol. III.



"TOGETHER."
CHARACTER ON THE
GREEN FLAG.

APPENDIX TO CHAPTER II.

THE NAMES OF THE SUBSIDIARY TRIAD LODGES IN MALAYA IN
1889—90.

At the date of the suppression of the Triad Society in Singapore there were nine Lodges of the Society which had been registered and which in that year surrendered their seals, diplomas, certificates, etc., to the Protector of Chinese. They were all branches of the Ghee Hin Society, which latter held its two great festivals on the 25th of the First Moon, and the 25th of the 7th Moon each year. These Festivals corresponded somewhat to the Quarterly meetings of a Grand Lodge, although held only twice and not four times a year. For initiations, meetings were held much more often and took place when and as required, upon a notice being sent out by the Master. In a like manner meetings could be held to discuss or transact any matter of business. Thus the Ghee Hin was the Mother Lodge in Malaya and from her were descended all the other Lodges. She therefore acted as a kind of Grand Lodge or Supreme Body, but retained the right to initiate new members direct.

The names of the Lodges were as follows:—

1. Hokkien Ghee Hin.
2. Hok Hin.
3. Tie Kun Ghee Hin.
4. Kwong Hok, or Ghee Khee.
5. Siong Peh Kuan.
6. Kwong Hui Sian.
7. Ghee Sin.
8. Ghee Hok.
9. Hailam Ghee Hin.

The Ghee Hok became a very powerful Lodge and was inclined to be hostile to the Mother Temple of the Ghee Hin. Some of its chops are shown in this book.

The Hailam Ghee Hin was established at Malacca but it seems to have carried on in secret after its suppression, for in 1908 its certificate chops were seized at Kuala Lumpur.

